LIBRARY
FEB 27 1946
DARTMOUTH COLLEGE

Phil & Rel.

The CHRISTIAN CENTURY

Published Weekly

The Press and the Cardinals

An Editorial

Discovering the Bible

First Article in the Series on 'What the Bible Means to Me'

By Otto A. Piper

The Red Dean's Bad Manners

By Gerald Heard

If Thine Enemy Hunger

By Elizabeth Gray Vining

15 Cents a Copy • February 27, 1946 • Five Dollars a Year

In This Issue

OTTO A. PIPER

is the author of *God in History* and several other volumes which have gained the attention of Christian scholars in every part of the world. He is also an exponent of what is frequently referred to as "Continental" theology. He is also a professor at Princeton Theological Seminary. And he is also an American citizen. But before he was any of these things he was a young German, serving in the First World War, becoming a theological professor and colleague of Barth, and finally being driven into exile by the rise of Hitler. His article is the first of four on "What the Bible Means to Me."

ELIZABETH GRAY VINING

is a member of the publicity staff of the American Friends Service Committee at its Philadelphia headquarters. In 1943 she won the Newberry medal for children's books with her *Adam of the Road*.

GERALD HEARD

is a member of that small group of English writers who have settled in this country —Aldous Huxley, W. H. Auden and Christopher Isherwood are the others—to the enrichment of American letters and the increased discussion of spiritual and philosophical matters. He may be addressed at Box 11, Trabuco Canyon, Calif.

O. R. WARFORD

was until recently pastor of the First Congregational Church, San Diego, Calif.

GEORGE B. AHN, JR.

is director of public relations for the Home Missions Council of North America.

W. J. KOOCHIN

is secretary-treasurer of the newly formed Union of Doukhobors of Canada, with headquarters at Brilliant, B.C.

The CHRISTIAN CENTURY

Established 1884, as *The Christian Oracle*.
Name changed to *The Christian Century* 1900.
Refounded 1908 and developed as an undenominational journal of religion.
Incorporating: *The Christian Work* (1926), *The Baptist* (1933), *The World Tomorrow* (1934).

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
HAROLD E. FEY, *Associate Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

February 27, 1946

Staff Correspondents

JOSEPH MARTIN DAWSON (Waco, Tex.) — EDWARD SHILLITO (London)
G. P. MACLEOD (Toronto) — J. HENRY CARPENTER (New York)
DRCOURCY H. RAYNER (Quebec) — STANLEY A. HUNTER (San Francisco)
GEORGE CARSTAIRS (Edinburgh) — ALVA W. TAYLOR (Nashville)
F. W. BURNHAM (Richmond) — ALLAN A. HUNTER (Los Angeles)
ALBION ROY KING (Des Moines) — JOHN RAY EWERS (Pittsburgh)
ERNEST M. HOWSE (Winnipeg) — K. J. FOREMAN (Davidson, N. C.)
GEORGE W. BUCKNER, JR. (Indianapolis) — EDGAR DEWITT JONES (Detroit)
ALFRED W. SWAN (Madison, Wis.) — MARSHALL WINGFIELD (Memphis)
D. R. SHARPE (Cleveland) — P. OOMMAN PHILIP (India)
PHILIP J. MCLEAN (Georgia) — HAMPTON ADAMS (St. Louis)
BERT G. MITCHELL (Seattle) — G. BAEZ-CAMARGO (Mexico City)
E. W. GRANT (South Africa) — CHARLES L. VENABLE (Chicago)
A. R. TIPPETT (Fiji Islands) — RICHARD K. MORTON (Providence)
JOSE SHERCLIFF (Paris) — ACTON E. MIDDLEBROOKS (Alabama)
WILLMAR L. THORKELSON (Minneapolis) — A. T. MCNAUGHTON (Australia)
HUGH J. WILLIAMS (Puerto Rico) — PEDRO ZOTTELE (Santiago, Chile)
E. RALPH WIBORG (New Haven) — RAYMOND B. WALKER (Portland, Ore.)
WALTER D. CAVERT (Syracuse, N. Y.) — C. D. BRODHEAD (Philadelphia)
L. RALPH TABOR (Washington, D. C.) — CARL HEATH KOPP (New England)
COY WILTON WYNN (Cairo) — MALCOLM W. WILSON (New Zealand)
J. CARLETON BABBS (Columbus, Ohio) — CLARENCE W. KEMPER (Boulder, Colo.)
ROBERT ROOT (Geneva) — K. E. JORDT JORGENSEN (Scandinavia)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

Copyrighted 1946 by The Christian Century Press. All rights reserved.

Published weekly by The Christian Century Press, 407 South Dearborn Street, Chicago (5), Ill.

$5.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries

Contents

Editorial
- Editorial Paragraphs 259
- The Press and the Cardinals 262
- The Columbus Conference 263

Quintus Quiz: 'With a Past' 265

Contributed Articles
- Discovering the Bible, by Otto A. Piper 266
- If Thine Enemy Hunger, by Elizabeth Gray Vining . 268
- The Red Dean's Bad Manners, by Gerald Heard .. 270

Books
- Calling Men for the Ministry, by Hampton Adams . 272
- Books in Brief 273
- Books Received 273

Correspondence 274

News of the Christian World
- International Council . 276
- Geneva 276
- Rhode Island 278
- New York 279
- Chicago 280
- Philadelphia 282
- England 283
- Virginia 284
- Doukhobors 285
- The Church Roll 286
- For Overseas Relief ... 286

Current Feature Films 286

Calendar of Coming Events

Feb. 26-28. Annual Convocation, Eden Seminary, Webster Groves, Mo.; Adolf Keller, Conrad Bergendoff, Russell L. Dicks, speakers.
Feb. 27. Central Methodist Church, Detroit, Lecture Course; Harlan True Stetson, speaker.
Feb. 27. Lutheran Seminars, Duluth; Cleveland.
Feb. 28. Lutheran Seminars, Eau Claire, Wis.; Columbus, Ohio.
Feb. 28. Spiritual Retreat, United Brethren Church, Lebanon, Pa.; Jesse M. Bader, Bishops Showers and Stamm, speakers.
March 1. Lutheran Seminar, Omaha.
March 1-3. Methodist Student Movement State Conference, Hays, Kan.
March 2. N.B.C. "Religion in the News" Radio Program from Geneva, 6:45 p.m. E.S.T.; speaker, Martin Niemöller.
March 2-8. National Y.W.C.A. Convention, Atlantic City, N. J.
March 3. Chicago Sunday Evening Club; Edwin McNeill Poteat, speaker.
March 3. Ford Hall Forum, Boston; G. Bromley Oxnam, speaker.
March 4-5. Indiana Disciples Ministers' Institute, Indianapolis.
March 5-7. Special Meeting, Federal Council of Churches, Columbus, Ohio.
March 5-8. Kings Chapel, Boston; Hobart D. McKeehan, speaker.
March 6. Ash Wednesday.
March 6. Central Methodist Church, Detroit, Lecture Course; Felix Morley, speaker.
March 6-7. Thirkield Lectures, Gammon Theological Seminary, Atlanta; Edwin Lewis, speaker.
March 8. World Day of Prayer.
March 9. N.B.C. "Religion in the News" Radio Program from London, 6:45 p.m. E.S.T.; speaker, the Archbishop of Canterbury.
March 10. Chicago Sunday Evening Club; Jerome Davis, speaker.
March 11-12. Iowa Disciples Ministers' Institute, Des Moines.
March 15-17. Methodist Student Movement State Conference, Greeley, Colo.
March 19. Executive Committee, Federal Council of Churches, New York.
March 27-29. Foreign Missions Conference, Buck Hill Falls, Pa.
March 29-31. Methodist Student Movement State Conferences, Iowa City, Iowa; Springfield, Mass.; Carlisle, Pa.; Lexington, Ky.
March 31. Southern Baptist Convention Home and Foreign Missions Day.
April 2. American Committee for the World Council of Churches, New York.
April 7-14. Southern Baptist Convention Training Union Youth Week.
April 21. Easter.
April 24-May 2. National Association of Evangelicals Conventions, Minneapolis.
April 27-29. United Stewardship Council Spring Session, Columbus, Ohio.
April 28-30. Lutheran Seminar, Champaign, Ill.
April 29, 30. Annual Convention, Pennsylvania Council of Churches, Harrisburg.
May 5. South Middlesex Conference, First Parish Church, Weston, Mass.
May 5-12. National Family Week.
May 10-17. Presbyterian, U.S.A., women's organizations meeting, Grand Rapids, Mich.
May 21-26. Northern Baptist Convention, Grand Rapids, Mich.
May 29. United Presbyterian General Assembly, Tarkio, Mo.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LXIII CHICAGO, FEBRUARY 27, 1946 NUMBER 9

EDITORIAL

Ickes Resignation Shakes Truman Administration

IT IS hardly correct to say that Harold L. Ickes resigned as secretary of the interior. He resigned—after the President's comment on his testimony before a Senate committee considering the nomination of Edwin W. Pauley to be undersecretary of the navy had created a situation in which no self-respecting man could have stayed in the cabinet. With a straight issue of veracity involved, Mr. Truman indicated that he believed Mr. Pauley. He must have known that by so doing he would force Mr. Ickes out of his administration. Now that Mr. Ickes is out, Mr. Truman may choose to go on believing Mr. Pauley. The country will not. Whatever else he may or may not be, the country believes that Mr. Ickes is honest, and that he tells the truth as he sees it. His resignation has left the administration in a sad situation. The government has lost another able administrator, forced out at the very time the President has been bemoaning his inability to induce able administrators to take government posts. Mr. Truman has been left in the position of seeming to prefer a party hack in a post of vital importance, even though it may take perjury to get him confirmed. And the country is left with the impression that, in this time of crisis, key positions in the government are being handed out as personal rewards to party wheelhorses in the sorry tradition of the old Pendergast machine. Not since he entered the White House have so many Americans begun seriously to question whether Mr. Truman has the stature to justify his presence there.

The Negro as a Factor in American Affairs

IT IS REMARKABLE in how many ways the Negro is coming to be a determining factor in American life. Sometimes his influence is exercised in negative ways; sometimes in positive. Important parts of President Truman's domestic legislative program, such as the increase of unemployment benefits to discharged veterans and war workers and the establishment of a permanent FEPC, have been defeated in Congress because conservative southern legislators believed that the Negro would be the principal beneficiary. The war department has encountered one of the most determined sources of opposition to peacetime conscription in the Negro community, which believes that this would fasten a permanent pattern of segregation on the nation. And last week Atlanta dispatches credited Negro votes with the surprising result of the special election which sent Mrs. Helen Douglas Mankin, C.I.O.-endorsed candidate, to Congress to fill the seat vacated by the resignation of the Democratic whip, Robert Ramspeck. Mrs. Mankin made a seemingly hopeless run against seventeen "regular" males in the fifth district of Georgia, and there proved to be enough Negro votes, under recently liberalized Georgia laws, to throw the election to her. Place on one side of the scales this rising political power of the Negro—which is even greater in many northern cities—together with his rising economic power through his rapidly growing membership in trade unions; then place on the other side the determination of conservative politicians to "keep him in his place." What's the prospect?

What More Does Russia Seek in Manchuria?

AN UGLY SITUATION which can easily become a prolific source of international trouble appears to have developed in Manchuria. Weeks have now passed since the Russian army, after two postponements of its original promise to evacuate by December 1, made its latest gesture of departure. But Russian troops are still firmly in control of all of the principal centers of population and a considerable part of the railways. Nationalist forces have been permitted to penetrate as far as Changchun and Mukden, but they are not allowed to take control of these or other cities. Furthermore, large numbers of Chinese Communist soldiers have appeared in Manchuria, where they at least encounter no obstacles from the Russians. In spite of the peace agreement of a month

ago, these Chinese Communists are reported to be giving battle to the nationalist troops when they advance into Manchuria in accordance with the Chungking treaty. In this tense state of affairs Chungking has maintained a diplomatic silence, fearing to offend Russia, which is rumored to have under consideration further demands upon China. The secret agreement entered into at Yalta between President Roosevelt, Marshal Stalin and Prime Minister Churchill required China to give Russia joint control of the railways in Manchuria and the use of the ports of Dairen and Port Arthur. In addition, Russia was given the Kuriles and the southern half of Sakhalin. Nothing was said, so far as is known, about giving Russia the right to loot the industries of Manchuria of all movable machinery, but that is reported to be happening. Nothing was said, so far as is known, about giving Russia the right to organize another puppet government at the edge of Mongolia, but that also is reported to have happened in territory which undoubtedly belongs to China. The Russian government specifically pledged itself to cooperate with the Chungking authorities, but it is said to be installing Communist forces in some Manchurian towns and keeping nationalists out. All this raises the question, What more does Russia seek in Manchuria than she has already got? Is her real objective the establishment of a Communist regime like that which rules Outer Mongolia and the new state northeast of Peiping? Is she attempting to re-establish the Russian sphere of influence which existed in this region before the Russo-Japanese war of 1904?

Other Contributions to Tension with Russia

WHILE China and many other nations were thus trying to decipher Russia's intentions in Manchuria and at other spots along the Chinese border, two developments on this continent added nothing to the good feeling between American governments and the Soviet Union. Last week the Canadian government suddenly announced that more than twenty persons, including several important but as yet unidentified government employees, had been arrested for "disclosures of secret and confidential information to unauthorized persons including some members of the staff of a foreign mission in Ottawa." One guess as to the identy of that "foreign mission"! A day later a drove of American FBI agents was reported to have descended on the Canadian capital, and as we go to press the newspapers are full of sensational stories about a Russian spy ring ramifying not only through the Canadian departments of government (including those which supervise the Canadian participation in atomic bomb experiments) but through the war, navy and state departments at Washington. On the other hand, Canadian and American authorities chose the same period to start northward from its base at Churchill, Manitoba, into the Arctic wastes the so-called "Musk Ox" operation. This is an army expedition which will be pushing around in the Arctic until mid-May, supposedly to find out how certain types of motorized equipment function in sub-zero temperatures and over polar terrain. But is it likely that the Russians will interpret this sudden interest in motorized maneuvers along the polar route to northern Asia and Europe as nothing more than technological curiosity? The sober fact is that both sides—the Russians with their spy system and we with our Arctic maneuvers—are doing our best to speed up a war of nerves that may later have tragic consequences.

Army Battles for Control Of Atomic Energy

NO EASY VICTORY is likely for the McMahon bill for the establishment of a civilian commission to control the domestic uses of atomic energy. Even though this proposal (S.1717) has received the unanimous support of the atomic scientists and has been publicly endorsed by the President, the army continues to press for the adoption of the alternative May-Johnson bill. This measure has been widely criticized as opening a door to military dictatorship, yet Secretary of War Robert P. Patterson continues to urge its adoption on the Senate. Mr. Patterson is particularly worried over the McMahon proposal that would give the custody of existing atomic bombs to the prospective atomic energy commission. This commission would also have the power to stop the making of atomic weapons, which the army, overriding the protests of the scientists and disregarding the widespread concern of the public, continues to do. But the scientists have not taken the new attempt to revive the May-Johnson bill lying down. They continue to underscore its threat to scientific freedom, without which we could never have discovered how to release atomic energy in the first place, and to point out that army control over this gigantic energy would give the army a stranglehold on all liberty. They have also quickly discredited another army spokesman, Major Alexander de Seversky, whose *Reader's Digest* article on "Atomic Bomb Hysteria" was declared by the scientists to consist of a tissue of "untruths." Dr. Louis N. Ridenour of the University of Pennsylvania told the Senate committee that present military secrecy rules are putting science back to the days of "medieval alchemy." This suggests a possible additional reason why many scientists have deserted their laboratories. They are simply refusing to work under the conditions with which the army has *now* surrounded scientific investigation. They champion the McMahon bill as a charter of freedom.

Will Ending the Strikes Bring More Inflation?

WITH the steel strike ended and the General Motors strike likely to end within the next few days, the country now is wondering whether the inflationary merry-go-round has begun to revolve at a speed which will presently give us all vertigo. The government insists that it hasn't. Mr. Truman declared in his wage-price statement that "I am determined that this country shall avoid the misery and disaster of inflation." Mr. Bowles, as the new stabilization administrator, and Mr. Porter, as the new head of OPA, are counted on to hold

the line against advancing prices. Perhaps they may be able to, for a time. But for how long? If the outcome of the steel strike is to be regarded as a basis for prediction, not for long. The C.I.O. steelworkers union won a wage increase of 18½ cents an hour, half of it retroactive to January 1, when the steel strike was settled on February 15. But before this wage increase was granted, the steel industry was granted an average increase of $5 a ton in the price of steel—exactly double the estimate made by Mr. Bowles, as OPA chief, of the increase required to take care of the raise to the workers. According to one well informed industrial reporter, Edwin A. Lahey of the *Chicago Daily News,* this means that if the industry maintains its pre-strike average production of 1,500,000 tons of steel a week its revenues will go up about $390,000,000 this year, while the increase in wages will cost it only $167,000,000. From the viewpoint of U. S. Steel, and the other big steel corporations, with a boom market ahead that's not doing so badly! It should be noted, however, that this outcome of the strike virtually destroyed collective bargaining. At the end, the union and the steel corporation were not negotiating with each other, except in form. Both were negotiating with the government. It was the government that made the final decisions, on both sides. All industries and all unions will now conclude that American business is government-controlled, and that government is itself controlled by pressure groups. A system more likely to produce runaway inflation it would be hard to devise, even though the President protests that the moves now being made under this system are taken to avoid inflation.

Dutch Offer Indonesians Commonwealth Status

IF THE DUTCH offer of February 10 had been made six months sooner, at the time of Japan's surrender, there can be little question that it would have been accepted by the Indonesian nationalists. It may be accepted now. We trust that it will be, for it seems to us to open a road to Indonesian freedom which, even though it may involve delay for a little while, is infinitely preferable to the slaughter and destruction that an attempt to establish immediate independence would involve. Nevertheless, delay has lessened the chances and taken away much of the virtue of the Dutch offer. The Netherlands government may insist, with historical justification, that its present offer merely implements the proposal made by Queen Wilhelmina as long ago as December 1942. To the people of Asia, however, it will continue to appear an offer extorted from an unwilling imperialism by the fierce resistance of the Javanese patriots. The Dutch proposal is to reconstruct the Netherlands kingdom as a "democratic partnership" of autonomous regions, one in Europe, one in the south Pacific, one in the West Indies and one in South America. Indonesia would at once be given commonwealth status, with a "democratic representative body containing a substantial Indonesian majority," and a cabinet "formed in political harmony with" this parliament. This government, under a Dutch "representative of the crown," would rule Indonesia during a transitional period until the islands were accounted politically and economically ready for full freedom. Thereupon a plebiscite would be held to determine whether the Indonesians wished to continue as a commonwealth in the Netherlands kingdom or to become entirely independent. In case of dispute between the Dutch and Indonesians as to whether the time had come to hold such a plebiscite, a neutral arbiter would decide. Meanwhile, Indonesia would be made a member of the UNO. It will be seen that this offer envisages a progressive development toward Indonesian independence not unlike that which the United States has fostered in the Philippines. The only jokers in the offer which might make trouble are the undefined terms, "a given period of time," regarding the length of the commonwealth period, and "special powers" reserved to the representative of the crown. But Dr. van Mook, the Dutch negotiator, indicated that these as well as other sections of the proposal are subject to further discussion and definition. The Dutch plan has its shortcomings, but it deserves recognition as the first definite move made since the war to end the imperialist era in the Far East.

World Food Crisis Includes India

WHILE 50,000 hunger marchers paraded through Allahabad, and the 50,000,000 people in Madras province were officially declared to be in need of a million tons of rice to avert famine, a delegation of Indian leaders reached London on their way to Washington. In London they heard the UNO promise international aid to stop the "catastrophe" of world-wide famine. In Washington they expected to place the needs of India, which has suffered short crops because of unfriendly weather, before the Combined Food Board of the United States, Canada and Great Britain. They were impelled to work rapidly by reports from Lucknow, where Jawaharlal Nehru, All-India Congress party leader, told peasants: "If we have to die, let us die like men and not like rats in a hole. On no account are we going to submit to large masses' starving and dying while a few prosper by their misfortunes, as in Bengal [in 1943]." Viscount Wavell, the British viceroy, is attempting by establishing a new national government to meet the threat of a famine more severe than that which occurred three years ago. The chief obstacle to this effort is the Moslem League leader, Mohammed Ali Jinnah. Jinnah, who is almost the only person of prominence in India who has never been jailed as a political prisoner, has now extended his claims beyond anything he had thus far demanded. Under threat of armed revolution by all of India's 90,000,000 Moslems, he asks for the establishment of a separate Moslem nation to be called Pakistan before any constitutional questions may be discussed. It is to include all the six northern provinces of India—Bengal, Bihar, United Provinces, the Punjab, Northwest Province and Sind. In thus enlarging his demands to include the entire Ganges valley, sacred to the Hindus, and the most developed and populous parts of India, Jinnah has of course raised an obstacle which, if it is taken seriously, will prevent any further move toward self-government. He has also made infinitely more diffi-

cult any move to deal effectively with the threat of famine. So the political exploitation of hunger begins once more in India. But this time it is not the British who can be accused.

The Press and the Cardinals

AT ONE POINT in the ceremonial preliminary to the elevation of the new cardinals to the status of "princes of the church"—as we are told in a full-page story in the daily press describing the rites that are in progress even as this is being written—each cardinal-designate "will kneel three times and kiss the pope's foot." Let them do so if they desire. But there is no reason why the American press, public and government should imitate that servile gesture. And that is precisely what the press and a large part of the public does by the ridiculously lavish and disproportionate gush of publicity about the new cardinals and their induction into a rank which means very little in the Roman Catholic Church, so far as its actual work is concerned, and much less outside of it. The government has done the same thing in other ways.

The Archbishop of Chicago is one of the new cardinals. A few days ago, when he started for Rome, banner headlines in the city's dailies proclaimed this journey as a sensational event and initiated such an outburst of publicity as has seldom been seen in this publicity-minded city. Screaming headlines proclaimed his embarkation for the flight. The story crowded national and international news from the front pages. Pictures of the archbishop leaving his residence in an automobile, the archbishop arriving at the airfield, the archbishop blessing the plane, the archbishop entering the plane, and the archbishop aloft crowded other scenes from the picture pages. The radio stations were not to be outdone. Special wiring and microphones enabled newscasters to give a step-by-step description of the last minutes before the flight began. News cameras ground. If it had been Elijah ascending to heaven in the fiery chariot, the coverage could scarcely have been more complete or the display more prominent. Archbishop Spellman's departure from New York rated the same bizarre display.

Since there has been all this sensational publicity for Chicago's archbishop's departure, which was at an inconveniently early hour in the gray dawn, one wonders what outpourings will be deemed adequate for the occasion when he returns bearing his new honors and regalia. The only specific hint to the public is in a news item of a few days later which forecasts one bit of celebration that seems singularly sane and appropriate:

> Details of a testimonial dinner to Samuel Cardinal Stritch on March 10 in the Stevens hotel will be handled in an office established today at 33 N. La Salle St. Corporation Counsel Barnet Hodes, after meeting with the Rt. Rev. George J. Casey and other chancery office officials, said plans for the dinner are near completion.

This will not be the first time Chicago has welcomed a returning cardinal. In May 1924 Cardinal Mundelein came back from Rome with his new red hat. Then, as it probably will be again, every civic resource was utilized, ostensibly to pay honor to a citizen who had been honored abroad, actually to build prestige for the Roman Catholic Church and to support its claims to pre-eminence by the widest possible display of its symbols of authority. Part of The Christian Century's editorial comment on that occasion seems equally appropriate on this:

> The pomp and pageantry with which Chicago welcomed her new cardinal gave the gray and busy city a sight of something which it had never before witnessed on such a scale. Miles of parades, miles of bunting, streets roped off, surface cars rerouted, platoons of police, a triumphal progress of the "prince of the church" through throngs to whom he imparted his blessing with uplifted fingers. Then a great ceremony in the cathedral, a ceremony made brilliant and colorful by every ecclesiastical device and every available item of regalia. A long description of the vestments used in the pontifical high mass recites the splendor of the copes and miters and closes with a mention of the coat of arms of the cardinal, with the insignia of the Virgin, a shining star, golden bees, a crown, and the word, *"Humilitas."*
>
> But the right word with which to bring such an account to a focus is not *humilitas* but *auctoritas*. . . . It is that claim to supreme authority on the part of the church—or, more accurately speaking, on the part of the hierarchy—that gives point to the splendor of equipment and to the magnificence of the display. . . . From the standpoint of the Roman Catholic Church itself, the motive behind its displays of magnificence . . . connects directly with the concept of the church as the supreme authority. The purpose is to give to the functions and functionaries of the church a visible setting which, without argument or controversy, will proclaim to the eye the importance, the uniqueness, the authority of the church. People will believe almost anything if it can be told to them without putting them into a controversial mood. So, embroidered vestments and solemn music and clouds of incense, appealing to eye and ear and nostril rather than to reason, make the church look different, sound different, smell different, and make it appear commanding and authoritative.

The Roman Catholic Church is within its rights when it utilizes the psychology of magnificence to promote its own cause and when it gets all the publicity it can for the fact that a local ecclesiastic is being made a "prince of the church." But there is no good reason why the rest of the community should go along with it in this program of propaganda or should fail to note that it *is* propaganda.

In this country, all churches are equal before the law. But they are not equal before the government or before the press. The Roman Catholic Church has made its concentrated power felt in getting preferred treatment from both of these agencies. As to the government, it has not been forgotten that Mr. Roosevelt sent to the Vatican a "personal representative" who turned out to be an ambassador with a staff and an "American embassy," at the same time making a pretense of equal treatment of other churches by inviting the president of the Federal Council of Churches to come up and see him some time. Mr. Roosevelt is no longer personally present in Washington but his personal representative remains in Rome; and when Mr. Taylor is elsewhere *his* representative takes over. So now we have at the Vatican a representative of the personal representative, while the President supposed to be personally represented is no longer living and, if this diplomatic farce is to be played through, must be

presumed to be personally represented in Washington by his successor in office. If this seems complicated, it is no more so than the actual arrangement. An evasive device for giving special favorable governmental treatment to one church while denying that this is being done inevitably leads to this sort of confusion.

As to equality in the press, it is necessary only to compare the treatment given to an event like Archbishop Strich's departure for Rome with any item of Protestant news you can imagine. Two illustrations: While all this supercharged and synthetic excitement about the cardinals-designate was in full blast, an organization embracing forty Protestant denominations, including all the large ones, published an English version of the New Testament which is designed to supersede the one which has been in use for more than three hundred years. This was the most important news in Bible publication since 1611. Protestants were as pleased as Punch when it made the front page of many metropolitan newspapers. The story generally had a one-column head, to be sure, and was sometimes dropped to the lower part of the page for the street editions. But there it was—the New Testament actually mentioned on the front page. Wonderful!

The World Council of Churches is now in session in Geneva. This is perhaps the most momentous meeting in history of the non-Roman churches. Very eminent American delegates are in attendance. Most of them also left by airplane. Neither their departure from their several cities nor their arrival in Geneva created any fever of journalistic excitement. It was neither expected nor desired. Nor will their return be heralded by civic displays or banner headlines in the press. That is all right too. But the event is important and should have a decent amount of publicity. There should be some reasonable proportion about these things. What we object to is such inflated and exaggerated publicity for Roman Catholic activities as virtually says, This is the real thing; this is the significant expression of the nation's religion; this is the genuine church.

Just what is a cardinal that Americans should raise so much hurrah over the appointment of four American bishops to that post? He is, in the modern sense, a titular member of the clergy of one of the churches or small dioceses in and around Rome—bishop, priest or deacon, as the case may be. In the medieval period, about the thirteenth century, the cardinals came to constitute a pretty definite body that was supposed to share the glory of the pope's temporal sovereignty in some such way as the members of a royal family share the social prestige of a king, and they were given the function of choosing the pope's successor. "The dignity of the cardinals," says the *Britannica*, "is a participation in that of the sovereign pontiff, and as such places them above all the other ecclesiastical dignitaries and prelates. . . . As to their civic relations, cardinals are assimilated by the Catholic kings to the rank of princes of the royal blood, cardinals being the highest in the church, after the pope, just as princes of the blood royal are the first in the kingdom after the king."

This being the nature of the office, and the principality in the sovereignty over which they participate as "princes of the blood royal" being a state with an area about equal to that of a golf course (as Prof. James Hastings Nichols recently put it), the status of a cardinal aside from his right as a papal elector is reduced to a mere matter of protocol. He is a gentleman who is entitled to go in to dinner ahead of almost everybody else in circles where his rank is recognized, and who has the right of wearing certain regalia and, since the time of Urban VIII (1630), of being addressed as *Eminentissimo Signore* or "Eminence."

The *Chicago Tribune* was recently editorializing on the obsequiousness of certain Americans, official and other, to the British nobility: "Other signs of the feeling of inferiority are the pawing and servile flattery at Washington of socially prominent Britons when they visit here. . . . It is not just a matter of 'slobbering over the English' or playing 'a constant stream of taffy upon the English people.'" We do not seriously share this alarm over the alleged kowtowing to British nobility. Excessive obsequiousness to papal princes seems much more odious and fraught with more ominous consequences.

We believe that both the hierarchy and the press are overplaying their hands. They are raising questions in the minds of millions of Americans which they will presently regret have been raised. Surely there are some Catholics whose sense of proportion and propriety will prompt them to share the concern, not to say the disgust, with which the non-Catholic community has regarded this latest manifestation of the servile liaison existing in this country between the Roman Church and the organs of publicity.

The Columbus Conference

NEXT WEEK the Federal Council of Churches will meet in special session at Columbus, Ohio. We can recall no other instance in which the Federal Council has broken the regular rhythm of its biennial meetings, but as to the need for this special gathering there can be no question. Matters of world moment call for immediate consideration by the united Protestant forces of this country; it would have been disastrous had many more months slipped away without authoritative pronouncements to guide local Protestant congregations and pastors. The agenda for the Columbus meeting shows that a wide range of issues will be considered. Five major commissions have been preparing reports, and there will be other recommendations seeking attention. One major question, however, should engage the principal energies of the conference. Is the world organization that has emerged out of the war leading the nations toward a just and lasting peace, and if not, what must be done to insure that it will do so?

In its central task the coming Columbus conference is planned as a continuation of Delaware and Cleveland. At Delaware, only three months after the United States entered the war, in the conference called by the Dulles commission of the Federal Council, united Protestantism

found a voice to express its convictions as to the nature of the peace for which this nation should struggle. At Cleveland, with the end of the war almost in sight, the same commission of the Federal Council enabled Protestantism to speak with clarity as to the nature of the changes desired in the Charter for the United Nations Organization from the proposals for that instrument which had been drawn up by the Dumbarton Oaks negotiations. Now, at Columbus, the Federal Council itself—not simply one of its commissions—is to face the realities of the postwar situation and declare the judgment of united Protestantism as to what must still be done to gain a just and lasting peace.

It was once widely believed that the founding of a world organization to insure lasting peace would depend largely on weaning the United States from a desire for isolation to full participation in world affairs. Both Delaware and Cleveland were to some extent influenced by that idea. If it once had any validity, it has none any longer. The United States has already adhered to the United Nations Organization and its world court, and in the negotiations at Hot Springs, Bretton Woods, Bermuda and elsewhere it has shown its intention of bearing its rightful responsibility in international society. Delaware and Cleveland may have had something to do with the ease with which the United States Senate was induced to ratify these far-reaching commitments. We like to believe that they had. Now the churches see, however, that the problem is no longer one of moving this nation out of an alleged isolation into participation in a world organization; the problem lies in getting a world organization that will be worth anything to lasting peace now that our participation has been voted.

The meeting of the Assembly of the United Nations Organization, which adjourned last week, showed how problematical is the future of that body. Will it build a lasting peace, any more than did the old League of Nations? After the acid exchanges between Mr. Bevin and Mr. Vishinsky which made the London sessions so tense, the best that the friends of the UNO could say was that such unexampled candor might lend to future sessions an honesty of atmosphere which the gatherings in Geneva never knew. Yet it is apparent that the UNO already totters on the edge of the same old plunge into the rivalries of power blocs which ruined the Geneva League. Mr. Churchill's sudden arrival in President Truman's office so soon after the bitter words between Mr. Bevin and Mr. Vishinsky created apprehension among many Americans lest moves be already far advanced to line up the United States on the British side in such an inter-UNO struggle.

Whatever the truth as to intrigues under way behind the scenes of the new world body, it must be clear that the point has already been reached at which so many questions have been raised as to the possibilities of gaining lasting peace through the UNO that church leadership owes a new guidance to the rank-and-file of American Protestantism. Influential advisers, whose motives are beyond challenge, are telling the American people that the UNO can never create or maintain a lasting peace. Is that true? Or can the UNO be made to offer more promise as a unifier and protector of mankind than now appears? Such questions as these, insistent in every thoughtful mind, make it the great task of the Federal Council at Columbus to review the positions on the nature of the peace and of the world organization already taken by the churches and to set the sights for future church action. Just as Cleveland made a review of Dumbarton Oaks and set the sights for church action in the light of that review, so Columbus must review the UNO of the San Francisco Charter and of the London meeting of the Assembly, and set new sights for church action.

It is not necessary to outline all the issues that this review at Columbus should consider. But there are at least three which, we are convinced, must command major attention.

For one thing, the Federal Council must clearly set forth the steps by which the United Nations Organization may gain (or regain) the confidence and protect the aspirations of dependent peoples. If the UNO continues to appear, in its essential nature, an alliance of Great Powers to hold the world under an uneasy military control, it cannot develop into a true world organization extending the area of freedom, devoted to the service of justice, and thus making lasting peace. The UNO Charter is weakest where it deals with dependent areas and peoples. The UNO in action has already revealed itself as most in danger of failure at this same point. The churches, at Delaware and Cleveland, declared that lasting peace would require certain actions essential to the liquidation and transformation of imperialism and colonialism. If they spoke the truth then, they must demand that the governments face it now, when the future of the UNO is in such obvious peril over this issue.

Again, to give hope for the future the Federal Council should call for UNO action to implement promises of general world disarmament. At the Moscow conference of foreign ministers last December the Soviet Union, Great Britain and the United States called for the establishment of a commission by the Assembly of the UNO which should, among other things, "make specific proposals ... for the elimination from national armaments of atomic weapons and of all other major weapons adaptable to mass destruction." At London the Assembly unanimously approved this proposal, but it has still to be demonstrated that it will lead to adequate action. Meanwhile, Stalin's speech has placed the whole idea of disarmament in jeopardy. But the threat of an atomic armaments race is so overshadowing, and the fate of the UNO so dependent on heading off such a race, that the churches should not permit the Great Powers to delay any longer making binding commitments to set the process of disarmament under way. That doing so would have direct consequences for American military, naval and air policy is obvious.

Finally, we believe that at Columbus the Federal Council should take a forthright stand for an immediate start toward the transformation of the UNO into a true world government. Science now joins with the best political thinking in declaring that such a world government offers the only secure alternative to a continuation of nationalistic rivalries that will issue at last in humanity's destruction. Mr. Bevin's famous November speech to

Parliament and Mr. Truman's recent message to Congress both offered encouragement to the idea of moving toward world government. Mr. Vishinsky declared at London that all nations must be prepared for a surrender of sovereignty to a world authority. The testimony as to what needs to be done is overwhelming. But so far there is precious little evidence that the nations will do what they agree in saying must be done. At Columbus church leadership will have its opportunity to chart a course by which the transformation of the UNO may actually be started. It should not only chart such a course, but should make it clear to governmental authorities that it means to insist on the necessary action.

These three things, it seems clear, the Federal Council should assert are required if Protestantism is to continue to believe in and support the United Nations Organization as a maker of lasting peace. Over and above all these, the Council should undoubtedly call for immediate clarification of government policy on the relief and rehabilitation of Europe and Asia. The requirement here is not only for a policy which will protect enemy as well as other devastated nations from starvation and such deprivation as will leave in its train an insoluble deposit of hatred, but equally for a grant of such religious freedom as shall make it possible for the Christian churches to obey their divine commission to feed their enemies and overcome evil with good. The promised presence of President Truman at Columbus must not be allowed to divert American Protestantism from speaking in insistent terms in this regard.

Many other issues will, as has been said, come up for consideration by the delegates to the Federal Council's special meeting. But these two—the demand for such transformation of the UNO as is required to give it a real promise of becoming an inclusive world organization for the establishment of a lasting peace, and the demand for church opportunity to share in the relief of enemies as well as of other destitute peoples—are essential if the Council is to give American Protestants the lead they now require. Action on other issues will be desirable, but not essential. If the Council remains silent on the issues we have indicated, or speaks in equivocal terms, it might better not have met.

'With a Past'

EDITOR THE CHRISTIAN CENTURY:

SIR: If I interrupted the tidal wave of your typewriter going into action and you looked up trying to smile, and if I responded with these words: "I should like you to know a friend of mine, a Man with a Past," what would you think and say?

Almost certainly you would think of a reformed Mr. Richard Turpin, or even of the gifted financier who cornered the world's mangel-wurzels, or of some outstanding offender against law and decent custom, and you might say, "I will see what I can do for the poor fellow."

But why? Is there only one kind of past which clings to a man? Wasn't St. Francis a man with a past? Or Cincinnatus, the deliverer of his country, who went back to his plow and liked to tell stories, as he rested at noon under the greenwood tree, of the days when he had been dictator? (History is all too silent about such conversations).

But there have been many men who lived on with a creditable past, and they have just as much title to the use of the word. Why then do we use the phrase more readily of a notorious past? And for the matter of that, why is "notorious" allotted to persons unfavorably known? If applied to things it means simply "well known," but if I were to speak of a "notorious" preacher I should not be taken to refer to his eloquent and moving gifts in the pulpit.

And in line with the same consideration, why should the "past" of a person be, as my dictionary tactfully puts it, "person's past life or career, esp. one that will not bear inquiry"?

(I might turn aside here and explore the inner significance of that phrase, "will not bear inquiry." Is there not a hint in it that "inquiry" is like the action of one who turns over a large stone long left undisturbed in the countryside, and that the inquirer in human character will find strange creatures?)

All of us have a past. But is the favorable more likely to stick than the unfavorable? It is, I fear, easier to live down a good past than a bad. If a certain fellow citizen of ours once deceived the tax collector, and was found out and thoroughly punished, lest another should deceive the tax collector, why then to the end of his day that past clings to him. He may have paid his taxes punctually thirty or forty years without fail or fault, but that one time lives on; he has paid for it, but that does not matter.

Does the suspicion ever come to you that we are tempted to take a certain sly delight in recalling and—worse by far!—recounting the past of some contemporary? It is a pleasanter task, it seems, to whitewash the ancients than to come to the rescue of our living fellows who have a past.

Let an ex-prisoner come to a small town and try to settle down where he is unknown, and let someone chance to find him there. How long will it be before everyone knows his "past"?

Perhaps the trouble with us is that we do not think enough, or that we talk too much; or it may be that we are touched with pharisaism—especially those who confuse the courts of justice with the Last Judgment.

That taste for dragging out the past of a man is condemned by both the spirit and the letter of our Faith. And those who will not turn to such a court of appeal might remember at least that we are like judges passing sentence when the evidence that really matters is unknown to us.

> Haply yon wretch, so famous for his falls,
> Got them beneath the devil-defended walls
> Of some high virtue he had vowed to win.

I may never have suffered such falls; but on the other hand, I never fought such battles. I may not be a man with such a past; but why is that?

Ever yours,

QUINTUS QUIZ.

This is the First Article in the Series
'What the Bible Means to Me'

Discovering the Bible

By Otto A. Piper

WHEN THE EDITOR of The Christian Century graciously invited me to write these articles he did not ask me to discuss "biblical realism" or the "new biblicism." Rather he wanted to know what the Bible means *to me*. Thus it will be appropriate for me to start with the story of my spiritual pilgrimage. Genuine theological developments have their roots as much in the personal experiences and historical circumstances of the people concerned as in academic discussions and ecclesiastical traditions.

Reviewing the fifty-four years of my life, I fail to discover anything spectacular or any sudden change in my religious and theological outlook. It appears to me as a steady, though at times painful, growth. If it is granted us at all to have a vision of what our life is meant to be, I must confess that mine has certainly swerved from its appointed course for shorter or longer periods of time, yet never completely lost sight of its goal.

I

I was born of a German middle class family with an ancestry in which peasants, craftsmen and professional people had equal representation. Religious life at home was simple and natural. My maternal grandfather was a strongly confessional Lutheran, but there was no religious fanaticism in my ancestry. In my boyhood days religious instruction occupied a central position in the curriculum of both elementary and high schools. However, despite the high degree of theological knowledge that we received in the *Gymnasium*—we had several New Testament books in Greek, the Augsburg Confession in Latin, with two solid years of church history—we failed to see its relevance. My last years in high school were under the influence of the Youth Movement, a kind of secular revival movement on an idealistic and humanistic basis. Out of an exuberant vitality boys and girls discovered the secret of freedom that lies in the creativity of the soul. This movement made us independent in character while teaching the necessity of self-discipline. Thereby it brought us into living contact with the work of the creative artists of our time and with the quietly working native forces in the German people. This was a revolution with a positive goal.

In high school I read some of the anti-religious and anti-Christian literature of the day but was left unimpressed. It smacked of the kind of mechanized civilization we had deserted in the Youth Movement. My religious thinking was deeply stirred, however, when I came across the *Life of the Savior* by Gustav Frensen. Based upon modern biblical criticism, of which I had heard only vaguely, this was a presentation of Jesus which transformed him from a concept within a dogmatic system into a living man. The author, a well known novelist, placed Jesus in the rural life of modern northern Germany as helping people in their difficulties and distresses. So the gospel was not only true—as was the philosophy of Plato or Kant, which we studied at that time—but it also had a message for the present day and for our personal life! It was then I wondered why religion was usually taught in such a dull way and resolved that I would become an instructor in religion.

After the stimulus given me by Frensen's book (by the way, a mediocre book from both the literary and the theological viewpoint) the choice of the place for my theological training was made. I spent three years in Jena and, in between, one semester in Marburg. These were probably the most outstanding theological schools of pure liberal tradition at that time. Among the teachers who particularly influenced my thinking were Heinrich Weinel, Willy Staerk, and Bruno Bauch, the neo-Kantian philosopher. The foundations of my training in theological critical methods were laid by Hans Lietzmann and Walter Bauer.

Extensive reading acquainted me with the work of the historical-critical school and the school of comparative religion. I experienced an enormous joy in the practice of critical methods, and I loved the Bible. But strange to say my heart was not in my work. Literature, philosophy, politics and life in the open air meant infinitely more to me than the Christian religion—or what my teachers pretended was the religion of the Bible. Their very postulate of scientific treatment of the Bible directed me to the philosophers and scientists. The exacting mental discipline which the latter imposed made me suspicious of the large element of subjectivism that I gradually discovered in almost every interpretative work of twentieth century critical theology. In the agony of soul into which this discovery had plunged me I wondered whether it was worth while for me to work for a theological degree.

II

With all these doubts and scruples growing too confusing for me I went to Paris in the fall of 1913 hoping to find a solution of my problems in a different environment. I was not disappointed. The eight months I spent in the French capital gave me the vision of my future life. Studies in the Sorbonne, the Institut de France and the Institut Catholique no less than my course in the Faculté Libre de Théologie Protestante turned my mind in an entirely new direction. The philosophical controversies that went on between Bergson on the one hand and the Cartesian rationalists (Delbos, Brunschvicg and Lévy-Bruhl) on the other made it clear to me that there can be no compromise in matters of thought. A man becomes what he thinks,

and the timidity and unreliability that most professional people show in political and social crises are the direct outcome of their inability or unwillingness to think matters through.

The sculpture of Michelangelo displayed in the Louvre and the large collection of Rodin's works were a great inspiration to me. They pointed to a synthesis of a strongly personal life and objective values as expressed in creative activities. With Roman Catholicism, of which I had had little direct knowledge, I became intimately acquainted on both its lowest and its sublimest levels—its superstitious practices and sinister political machinations, and its theological and cultural resurgence.

III

Most decisive, however, was the influence of the unique theological and devotional life at the Protestant Seminary. Maurice Goguel, Adolphe Lods and Eugène de Faye helped me to refine my practice of critical methods. But more important was the significance which Charles Wagner and Wilfred Monod had for my future development. Wagner, that great leader of *Christianisme social,* showed me that a synthesis of legislative and institutional social reform on the one hand and our almost religious worship of friendship on the other could be found in the fellowship of true Christians. Wilfred Monod, that great modern visionary, initiated me into the "realism" of the Bible. Incessantly he pointed out that the Bible teaches not dogmatics but history; namely, God's dealings with mankind. Last but not least, there was the indefatigable zeal which these Huguenot students at the seminary, ministers of a tiny minority church, displayed for the evangelization of their country and the world of paganism. I saw with my own eyes what it meant when the gospel was brought to religiously illiterate Roman Catholics or freethinkers. It dawned upon me that the practical failure of our critical studies was due to the fact that we treated the Bible as a private book which we liked in the same way we liked Goethe or Browning or Tennyson. We had not been aware that the Bible is primarily the book of the church, which exists for the very purpose of proclaiming the Bible's message.

I was changed in heart when I left France in the spring of 1914 to work at Heidelberg for my theological degree. I was still far from understanding the implications of that change when the war broke out and I volunteered for service in the infantry. Then I had to spell out in my own life what I had just learned in class. It was a tough assignment, and the pupil was not too good at it, I am afraid. But this much my war experiences made clear to me: that I would no longer be satisfied with any interpretation of the Christian faith which could not stand the test of the terrors of battle, the heartache over the loss of relatives and dearest friends, the agony of a broken body and the self-destructive fury of warring nations. The wisdom of the sages and the theological and philosophical systems of the schools did not offer any comfort to me in those years. Germany's defeat of 1918 and the consequent economic and social chaos helped to heighten rather than to lessen my requirements for a valid religion.

But despite the perplexity and uncertainty of my mind I was sure by the end of the war that my life work would be that of a theological teacher. After two years of graduate study in Munich and Göttingen I received my first teaching appointment in the University of Göttingen.

The decade I spent there as *Privatdocent* and assistant professor was a time of hard apprenticeship but brought a rich reward. My main field was systematic theology. I realized that biblical theology as it was taught at that time was unsatisfactory because it studied the peculiarities of the various biblical writers but neglected the unified message of the Bible. But how to attain to a synthesis I did not yet know. It seemed that the wisest course for me to follow would be to work out a Christian system of thought nurtured and checked by the teachings of the Bible. This method yielded some results. I began to ask myself, for instance, why the belief in powers of evil and in eschatology, though held by Jesus and all the New Testament writers, should be dismissed in such a high-handed manner by modern theology. This investigation led me to the very fruitful distinction between notions and the realities designated thereby. No matter whether we believe in demons or "powers" or an end of the world; it is certain that Jesus and his followers did not use empty words, for their conduct was definitely determined by these ideas. Thus it is imperative for the exegete to discover and define the realities experienced by the New Testament writers. New methods of interpretation developed by Dilthey, Husserl and Reitzenstein sharpened my eyes for this task. I found out that in a number of cases the so-called obsolete ideas of the Bible actually spoke of obvious facts which modern man tries to discount without, however, succeeding.

In my two volumes, *Foundations of Protestant Ethics* (1928 and 1930), I made ample use of this discovery of the "powers." The next step was from a psychological to an ontological interpretation of faith. The Bible describes faith as an event that takes place in man as the result of the operation of the Holy Spirit. Modern Protestantism regards it as a process initiated exclusively by the individual's spontaneity. Study of the Bible, coupled with that of Luther and Kierkegaard and of the great Swabian realists Bengel and Beck, opened new avenues of understanding of human nature. The fruit of these studies is found in *The Christian Interpretation of Sex.**

IV

Four years of both friendly intercourse and polemics with my then colleague Karl Barth and a long-drawn-out wrestling with the problem of ecclesiastical authority—which led my friend Erik Peterson eventually into the Roman fold—resulted in a deepened understanding of the authority of Holy Scripture, which I set forth in *Gottes Wahrheit und die Wahrheit der Kirche*—"God's Truth and the Church's Truth"—(1933). Then there was my participation in the ecumenical movement, the preoccupation with social, political and international problems, and finally the challenge that National Socialism thrust upon me, all of which required an understanding of the church in the world. The idea of *Heilsgeschichte* (holy history) opened my eyes to the central significance

* Berlin, 1934; English translation, New York, 1940.

of the historical material in the Bible and the organic unity of the two Testaments. Some results of my thinking in this field are presented in my *God in History* (1939).

V

It was in the fight against the nazis and during my exile in Britain, before I found a new home in the United States, that I began to realize a strange discrepancy in my thoughts. I had evolved what I regarded as a flawless system of biblical thought but in one respect it differed essentially from what the biblical writers said about life with Christ. In spite of all my realism and a strongly trinitarian theology the work of the Holy Spirit had remained a factor outside my personal experience. Contact with Bible-loving people, who were all in some way connected with Keswick, opened my mind and heart to the Spirit's power. When I began again to devote my full time to teaching the New Testament in Princeton Theological Seminary my principal aim was to develop an exegetical method that would enable me to interpret the New Testament writings from within the mind of their authors, as it were, and thus as vitally concerning myself in the core of my personality. This "existential" method makes the study of the Bible a series of relevant discoveries and a never ending task.

My spiritual pilgrimage was not of my own choosing. An inner logic in which faith discerns the guiding wisdom of God drove me from step to step. It brought me into conflict with the political powers, landed me in jail and sent me into exile. I had to endure the vitriolic attacks of fundamentalists who denounced me as a disguised modernist and the haughty disdain of liberals who could not understand that a critical scholar should believe that the Bible is the Word of God. But it has also been my privilege to make friends with devout lovers of the Bible among both theologians and the laity in many countries; and I have seen a number of young men gather around me to learn more of the Bible, some of whom have gladly laid down their lives in the fight against pagan totalitarianism. Thus I know it was not a way of my own imagination. Through it I was led into the truth, and I am confident it will lead others to the same goal.

If Thine Enemy Hunger

By Elizabeth Gray Vining

WHAT DOES the ordinary American really think about feeding Germany? On one hand, government hints that the public demands ruthless retribution in so clear a voice that Washington cannot but heed. On the other hand, distinguished leaders have assailed a policy of vengeance and hatred as both unchristian and shortsighted. So far the average citizen has not made himself widely and individually heard. The American Friends Service Committee, however, has striking evidence that a large segment of public opinion, representing all varieties of citizens, strongly supports the inclusion of Germany and Austria, and especially of the children and old people, in American relief efforts.

Believing that many people awaited only a channel through which they might express themselves, the Quakers on December first placed in the *New York Times,* the *Philadelphia Evening Bulletin* and the *Washington Post* a large paid advertisement addressed to "Men and Women of Good Will." This message urged them as a measure of sound statesmanship as well as of Christian faith to call on the government to raise the level of rations in Germany, Austria and other countries in need, to permit voluntary relief agencies to help special categories of people, and to reopen mail service to the conquered countries so that persons in the United States could send food and clothing to relatives and friends in central Europe. The advertisement was signed by Rufus M. Jones, honorary chairman, Henry J. Cadbury, chairman, and Clarence E. Pickett, executive secretary of the committee. A coupon was provided for those who supported this appeal to sign.

From this beginning the idea has swept across the country. The committee paid for the insertion of the advertisement in ten city newspapers. Others took it up and carried it on. A returned veteran inserted it at his own expense in the newspaper of a small town in Massachusetts. The ministers' association of a southern university town adapted it and ran it in the local weekly. In a California city five business men—an Italian Jew, a German Jew, a Scotch Presbyterian, a Chinese Baptist and an English Unitarian—sacrificed their own regular advertising space in the city newspaper and sponsored the advertisement in place of the midmonth sales announcements they had planned. Several editors ran it free of charge. In all, the advertisement has now appeared in approximately 100 newspapers in some 25 states.

Widespread Response

There is no way of telling how many reprints have been made and distributed. The Friends committee itself has filled orders for about 50,000, but many individuals have made their own. Several persons have had the coupon printed on penny postals. One man in Chicago had the whole advertisement printed, gave it his code number, and handed out 5,000 copies on street corners. Well over a thousand people have clipped his coupons, signed them, put them in envelopes, and mailed them to the A.F.S.C. A 21-year-old veteran in South Dakota had 200 copies printed at his own expense and distributed them in the form of petitions to 28 villages and towns, from ten of which he got 1,235 signatures. His analysis of population and response shows one village of 444 people sending in 111 signatures. A number of ministers have sent out reprints to the members of their congregations.

Replies began to come in on December 3—678 the

first day. By the end of the week there were 4,532 coupons and letters, of which 11 were opposed. Though no request for money was made, unsolicited contributions of $5,500 had been received. The average number of replies in December was 800 daily; in January it rose to 1,000, and at the time of writing continues at that rate. The total by February 5 was 45,363, of which only 49 were disapprovals—the astonishingly small proportion of 1 to 935. Contributions were just under $30,000. All forty-eight states and the District of Columbia have been heard from, as well as Hawaii and Alaska, four South American countries and four provinces of Canada.

Several hundred persons, not content with merely signing a coupon, have written letters to emphasize their support and explain their reasons. From this sampling it is evident that the response draws from all the racial currents that make up American life, from all classes and degrees, and from many different occupations and interests. Four categories of people most frequently heard from are clergymen, physicians, bankers and veterans. All denominations are represented.

Jewish Reaction

The support of Jewish people has been both significant and moving. One of the most beautiful letters that have come to the committee was written by a rabbi who said in part: "I do not wish to delay by a single moment my expression of heartiest approval of your humanitarian appeal. The nazi monsters have almost exterminated my people, not only in Germany but throughout Europe. Their anti-Semitic propaganda has had its repercussions throughout the world. Nevertheless I still believe in the fatherhood of God and the brotherhood of man. I still believe that the German children should not suffer for the sins of their misguided fathers. I believe with all my heart that we should rise above the hatreds and prejudices engendered by the war and succor all people, including the Germans, who are afflicted and heavy laden." A man whose parents, sister, brother-in-law and small nephew were killed in German extermination camps sees no excuse for permitting "any nation, men, women and children, to become one vast extermination camp."

Many of those who write are, as might be expected, German-Americans. They are especially anxious to have postal facilities reopened so that they may send packages of food and clothing to their families in Germany—to children who were visiting grandparents when the war broke out and were stranded there, to aged parents, to brothers and sisters. Some of these German-Americans have served loyally in the armed forces of the United States. Some speak of their great concern over the trend in the old country and the horrors that resulted from it, as well as their desire that the children and the aged should not suffer for crimes in which they had no part and for which they were in no way responsible.

Others write specifically to disclaim German blood or sympathy or to state their English, Irish or French descent. "I write to you," declares one, "as one without blood ties to the suffering people whom you would help, but as one who is tied to the fortunes and misfortunes of helpless and innocent sufferers, no matter what language they speak."

The largest single group who write letters, and the most vehement, are the veterans who have returned from the European theater. "I personally," says one, "saw women and children fight to eat from our army garbage cans." "I saw with my own eyes," writes another, "the utter destruction of fine cities and towns, the hunger and disease written on the faces of the people, small children, women and men, the uncounted cripples, homelessness, hopelessness; ragged groups, families trudging along the highways with their meager belongings in knapsacks and bundles on their backs or in their hands, going from nowhere to nowhere trying to find a cave to live in." And another: "There are tens of thousands of guys like me who remember the not very pretty picture of little kids—and grownups—fighting for the scraps from our mess kits as we ran a kind of gantlet to get to the garbage cans after chow."

We Are Responsible

With few exceptions there is no attempt to sentimentalize over the Germans; on the contrary, there is a general recognition of the fact that our responsibility does not end with condemnation of aggression. "While I hold no brief for the German people," explains one, "and I trust that a just but firm peace treaty will help to correct their vice, I would exempt the children from such a punishment, for I cannot see how in any sense they are at fault. If they are taken care of and taught that the victor prefers to love rather than to hate, perhaps they will learn that love is always stronger than hate." "Whether we like the German and Japanese people is beside the point," writes a lieutenant commander in the navy; "we cannot deny that we have chosen to make them our wards. We have, therefore, assumed entire responsibility for their existence, just as society assumes such a responsibility when it incarcerates a criminal. If people die of privation in the defeated countries this winter, their deaths will make an atrocity on our part as deliberate and as horrible as those in the concentration camps of the nazis and the Japs."

The difference between living conditions in Europe and those in this country troubles many. One marine says, "I certainly did not give five years of my life so that I could live in comparative luxury while others must suffer hunger and want."

No Place for Vengeance

Southerners point out the harm done by the carpetbag administration in the south after the "War Between the States" and draw a parallel between that and a vengeful treatment of Germany. A social worker says: "Our so-called Christian country must stop operating on a plane of vengeance. . . . Not only feeding but also helping people to develop is needed." One who does not identify himself with any group remarks, "I am thoroughly convinced that re-education by hunger does not work." Some stipulate that Germany should not be fed more or sooner than liberated countries. This point of view is most succinctly expressed by the man who wrote: "Frankly, I'd call them last to the table. But I think we ought to call them."

Of the 49 disapprovals, only a few were signed and thoughtful answers. Most of them were anonymous and

began belligerently, "You got a nerve!" One of these writers drew upon what he asserted to be biblical authority for support: "The Bible says, 'Do unto others as they do unto you.' The Germans didn't feed their enemies. Let them get along on 800 calories if they can." Another announced: "I strongly protest your attitude. I'm a God-fearing, church-loving good American, but I refuse to feed the sons and daughters of murderers."

Three disapprovals were written by men who had been in German or Japanese prison camps and who, understandably enough, feel that 1,550 calories are unduly lavish. These, however, are equaled in numbers by former prisoners who favor a policy of returning good for evil. "Although I was a prisoner of the Germans," says one, "I wish you and your works Godspeed."

Since the Friends' advertisement was first written, conditions have changed to some degree. Austria has been opened to private agencies and the first A.F.S.C. workers and supplies have gone there. There is evidence that private agencies will soon be permitted to aid certain categories of German people. Mail service has been restored to Austria but not yet to Germany. The official ration remains at 1,550 calories—if it can be obtained. The world-wide food shortage has reached a critical stage, and President Truman has taken courageous and vigorous steps to meet the situation. The American Friends Service Committee does not plead only for Germany. It does say that out of our abundance we Americans should share with all hungry people, former foe as well as friend, and that we should do it at once.

The Red Dean's Bad Manners

By Gerald Heard

THE REACTION of Dr. Hewlett Johnson, the "Red Dean of Canterbury," to the hospitality he lately received in this country has had a wide press. Yet it was a conventional reaction, indeed one so common that it might be called a reflex. Having received much entertainment the dean on his return to London made public his impressions of the people who had been his hosts. He said that in everything America was a hundred years behind the rest of the world except in religion, in which it was a hundred and fifty years behind.

This remark might be dismissed as simply an outburst of irritation. People who are "red" very often "see red" at the slightest provocation. But as a matter of fact there is more in this remark than that. It is the sort of thing that has been said too often before by others who were similarly feted. It is a symptom—a symptom of a serious underlying problem in international relations.

Imperative Understanding

Indeed the discourteous dean claimed a kind of apostolic succession in this brand of bad manners. And in this he was sadly correct. The matter is so grave because, though economic difficulties may be bridged, psychological—or, as they should be called, anthropological—misunderstandings are far more difficult to span. But if Americans and Britishers really find each other disagreeable, then the future of the world is considerably darker than it appears. That is saying a great deal. For what other peoples have a chance of understanding each other if these two fail?

Can we then find out why this happens? British people are particularly sensitive to the charge of being ungentlemanly. As Dean Inge once remarked, "If you said to an Anglican bishop, 'You're no Christian!' he would hardly feel surprise. It would be a point to debate. But if you said to him, 'You're no gentleman!' he would probably never speak to you again." To abuse hospitality is, all gentlefolk agree, the mark of a cad. On the other hand everyone owns that American hospitality is quite possibly the most generous in the world. Why then should British visitors, so keen to be considered gentlemen, accept this courtesy and then display such manners?

We should begin our analysis by asking whose hospitality Britishers are fond of accepting and what it is they are inclined to resent in a particular way. For Britishers do not resent all hospitality. Though insular, they are quite prone to "lie abroad" for their own country's good and their private pleasure, and they enjoy as much as anyone being well entertained in a better climate than their own. The first point then is clear: this disgraceful fault is somehow roused by American hospitality.

A little further light may be obtained if we turn the proposition the other way round and glance for a moment at the converse—the American exposed to British hospitality. *With Malice Toward Some* was an aptly named and quite successful piece of such reporting-back. It is indisputable that the British are not as open with their hospitality as Americans. So they leave themselves exposed to another form of attack. But it is not less evident that misunderstandings of the same sharpness can and do arise. Nor is the reason obscure. When a college-bred American goes to France or the same type of Britisher to Spain, neither expects the country and the customs to be like those at home. Both enjoy with a certain bracing amusement the fact that many things are very different. They look out for the contrasts with some zest.

The Situation Reversed

But not so when either is in the other's country. To an American there is a French way of doing things—poor in some ways, comically poor, as in plumbing; fine in other ways, admirably fine, as in cooking. And so with the Britisher when he goes to study Spanish customs and culture. But to an American the English way of doing things is not the right English way, it is the wrong American way; and vice versa. The fact is that the cultures

are so close that the misunderstandings are inevitable and inexplicable. The difficulties are so small that they are almost insuperable. If you hear another language you can use a dictionary to help you understand what is being said. But if the difference is merely one of accent—the same sign sounded in another way—then the dictionary fails.

Was it Originality?

Here probably lies an important source of this very awkward misunderstanding and resentment between the two great democracies. The form in which this resentment expresses itself is also instructive. Dean Johnson was certainly accepted here as an independent-minded man. There was naturally a kindly curiosity to see one who is possessed of such originality that he can reconcile such opposites as the Anglican Church and Russian communism. It is a hospitable wonder that strengthens the desire to entertain. All this is understandable. The interesting point is the dean's reaction. The fact that he was rude is of less concern than the way in which his rudeness expressed itself. He was relieving his sense of strain from trying to understand what the words he knew as English meant when spoken by American mouths. Or we may say he was suffering from acute eyestrain from using another person's eyeglasses. He was experiencing that vertigo which the Irishman Shaw expressed in his giddy way: "Americans and English are one people divided by a common language." His reaction was then, in spite of his wish to be original, completely unoriginal. He fell back on the old cliché that America is of all things backward.

Now why is this the favorite charge that leaps from the mouth of those just alighting from the American whirl through which a popular visitor is run? Some may say: Just because it will offend most. The States are proud of being progressive. Well, tell the world that they're backward! But that is only part of the truth and the surface part. The deeper part seems to lie in the fact that the British fear the United States. Thank heaven that fear is not military. But there is a growing fear of America as a rival in culture. Britain—and this will increase as she declines economically and politically—dreads losing her intellectual supremacy. For two generations the gibe has been made that Americans are powerful, active and enterprising, but are lacking in polish, in taste. Incidentally, this is precisely the self-defense that France attempted when during the nineteenth century she steadily sank as a world power vis-à-vis Britain.

Manners Versus Morality

Now we can judge that this inferiority complex has become more severe in Britain, for the concern to belittle America has left the surface matters of manners, taste, polish, and begun to be anxious about thought and spirituality. Dean Johnson is, or should be, an authority not in manners but in morality, not in style but in questions of the soul. And it is here that he attacks. His *mauvais mot* showed this by the sting being planted in its tail. In everything except religion America is a hundred years behind the world but in religion it is a hundred and fifty years behind. We need not trouble to ask in what particulars U. S. religion resembles the religion of George III and his bishops, or, since we are told this country is behind the whole world, that of Siam or Korea. The reason for the saying, the reason for its obvious unreasonableness, is what we have to discover. The dean is reassuring Britain. He is telling his countrymen that in what they think he believes to be the most important subject and on which he is ranked as an authority, Britain has nothing to fear from America for America is still back at the time of George Washington.

Leaving aside whether or no there can be progress in religion—most theologians would probably say No—we can push our analysis a step further. Britain and indeed Europe are overly fond of calling Americans a young people. But here there happens to be agreement on both sides. Americans talk of effete, old-fashioned Europe as frequently as Europeans do of raw, callow America. The citizens of this country delight in calling themselves young though it has never ceased to be pointed out that the stocks which make up America all come from those effete strains across the Atlantic. If living under a free constitution is what changes people from being old and effete to young and callow, then all Frenchmen should have been rejuvenated by the events which liquidated the *ancien régime* a few years after the United States became free, and a similar rebirth should have taken place in Britishers after the Reform Bill of 1832. It is then nonsense to say that either genetically or politically Americans are a younger people than the democratic powers in Europe.

Newcomers to Leadership

But if there is no sense in this proposition, analysis seems to show in it a fruitful confusion. Americans wish to be recognized as having two valuable characteristics. They desire to be recognized as being both young and progressive, newcomers but also the leaders of mankind's advance. Are such terms reconcilable? Surely if you are young you are in experience behind those who are fully mature. If you are advanced, if you have progressed, you are old. The answer given to this question by most Americans is that Europe was and is all balled up with old inhibitions, superstitions and survivals. America picked out the essentials and so went ahead. She made a clean sweep and a new start. Such an answer was well enough so long as the division was made between culture and crafts. Then the nineteenth century American could say that he was ready to concede to Europe the cerements of culture provided that he was recognized as the muscular pioneer. He looked to the future and the facts of physics; Europe to the past and the fancies of metaphysics.

But now for a generation and more America has decided that not only must the future and the material world be conquered, but the past too must be reannexed and the spiritual mapped and mastered. Henry Ford, who declared that "history is bunk," now actually furnishes a museum. It is this that gives the dean's dig its barb. There is some truth in that stinging tail. Whether America is behind Britain is not the concern of those who care for America. The concern is that she should not delay advancing any longer. For she has come lately to the con-

ception that the spiritual life might be a supreme value in itself; to the idea that religion is not a tradition or a collector's piece but something which is worth producing oneself, with the absorbed attention needed to make much money and the deep skill required to produce great art. That is new in America.

A Success Philosophy

This is not, of course, to say that America has not paid much attention to religion. But once fundamentalism had failed before advancing scholarship, she has considered that religion is "a useful ally to the social conscience," "a not infrequently adequate psychotherapy." "Eternal values" make a kind of mental hygiene and are valuable just insofar that they give the individual poise, develop his personality and make him able to dominate the material scene. This is still a success philosophy. Now as a historical fact the wisest—i.e., those who rose above fate and every accident by the exercise of their insight—have maintained that the success philosophy is itself inadequate and is indeed gravely misleading. The hedonistic paradox has been established for good. The way to attain happiness is not to aim at it, and the corollary is that the way to control time is to have one's fulcrum in eternity.

But if America can recognize that it has come late to this discovery, it can surely hope to surpass the European record. To be behindhand is in one essential way an advantage. For immaturity has always been associated with a certain vital openness and advance has always been marked by a limiting specialization. If, as there seems now no doubt, man is the fetalization of the ape, the dog that of the wolf, the lizard that of the snake—if the freer, more versatile but less narrowly efficient form is a form out of which the specialized creature grew, departed, narrowed—then cannot we say that America is the fetalization of Europe, both a younger form and less advanced because less committed, less entangled in specialization? The continual expansion of the frontier, and even more the continual replenishment from Europe by the vitally discontented, kept the social heredity here from jelling into a settled pattern. No sooner did such a pattern begin to appear—as around Concord—than the process of expansion to the west and replenishment from the east dissolved the forming outlines, the definitions of taste and the stylizations of conduct.

If we can see the process in this light, we shall cease to be irritated by the British hospitality-reflex. Nor will that be all. We shall understand the advantage of recognizing that life here is still, so far as closed canons are concerned, provisional. We shall appreciate the fact as the sign that the day of creative opportunity is still present in this land. We shall recognize that such a day never lasts indefinitely. Any wise youth knows that the days of his flexibility will soon be gone and he will be a set adult using those patterns which now he can create. It is then for America to see in the next few years that the canons she finally decides upon shall be such as to be the molds and measures of great living, such as will give a scale and span which the cultures of the past cannot measure up to. For the day of opportunity is short. What Walter Bagehot called the "seminal" age is fleeting. For otherwise there will come a day when the world will be looking to a mature America and regretting that, however majestic her pattern of culture was in its time, it is now inadequate and this splendid antique must be regretfully dismantled.

BOOKS

The Call of the Ministry

CALLING MEN FOR THE MINISTRY. *By Hampton Adams. Bethany Press, St. Louis, $1.50.*

HERE is a minister who knows his business. He loves his work but is not deluded by the romantic factors in it. He knows from long experience that it is a tough job, and that the man who takes it needs the hide of a rhinoceros and the soul of a St. Francis.

Dr. Adams knows that we need recruits for the pastoral ministry. Too many get out—some because of the pettiness of people and the annoyances of the job, some because of insecurity, and some because of the wife. Too few come in, for perhaps the same reasons. This book is not designed to attract the spiritual playboys. It is written without cleverness; indeed, the language is somewhat on the prosy side. But it is the kind of prosiness that reminds one of the Latin root of that word, which is translated "straightforward." It is the style of an earnest and clear-thinking man who is more concerned to have his message understood than to have his style admired.

The first chapter forms a background under the title, "A Moral Equivalent for War," borrowed of course from William James. The author says: "Security and abundance cannot satisfy the spirit of man. He is created to serve. Only in losing himself does he find himself." One must find in peace and in the rulership of God a cause more compelling and unifying than war. The church is not so divided as appears from denominational statistics. The elements of discipline and adventure are central in the work of the minister. The church is not without faults. "But the fact remains that the church is still the only agency in the world that calls men to repentance, that holds before them the life of the one Master of men, that seeks to fill them with the spirit of service, and sends them out into their daily jobs to make those jobs produce benefits for their fellow men." Sacrifice is a part of the picture. Salaries are low, and—tell it not in Gath—the minister's convictions are not universally shared by the membership.

In rapid order come the duties and functions of the minister: preaching, pastoral work, administration, training, his hopes of accomplishment, his personal religious life, his wife, his vicissitudes, what constitutes a "call," and the necessity of loving and getting along with people. In all these, this experienced pastor sandpapers off the high polish that so many clergymen put on their appeals for new ministers. Rightly so.

The final chapter has an important word for laymen. Its title: "The Church Must Recruit Its Ministry." If there were more winsomeness and cooperation in the pews there

might be more attraction to the ministry, not to say better preaching on the part of those who now carry that responsibility.

This age delights in calling a spade a spade. Here is a spade with good earth on it. Dig. O. R. WARFORD.

Books in Brief

TOWARD IMPROVING PH.D. PROGRAMS. *By Ernest V. Hollis, American Council on Education, 744 Jackson Place, Washington, D. C., $2.50.*

There has not yet been a better definition of the ideal Ph.D. than "a broad man sharpened to a point." This applies whether his occupation is to be research or teaching. The current system tends to make the man too narrow, if not the point too sharp. Dr. Hollis, now principal specialist in higher education in the U. S. Office of Education, was occupied for four years in making, on behalf of the Commission on Teacher Education, the investigations which resulted in this book. Its first chapter is the best available survey, in 40 pages, of the rise of graduate work in American universities and the natural history of the Ph.D. degree. The next two chapters are statistical studies of the degrees conferred and the occupations of their holders in the decade 1930-40. Of the 22,000 Ph.D.'s of this decade, 55 per cent are engaged in teaching, 31 per cent in research, 10 per cent in administration. Graduate school methods are partly an extension from the liberal arts college, partly an importation (with the degree itself) from Germany. The main objective was "research." When the great philanthropic foundations (Carnegie and Rockefeller) began to grant their favors only to colleges with six or eight Ph.D.'s on their faculties, there was created "an immense new market" for the services of the holders of the degree. But most of them had not been trained to be college teachers. Chapters 4-6 record the opinions of employers and graduates—a veritable bull session on the merits and shortcomings of Ph.D.'s and the lights and shadows of graduate study. The most common complaints are that the training of the Ph.D.'s has been too narrow, they don't know enough about the art of teaching, and they are not socially adjusted. In the last chapter, the author gives well considered suggestions for the improvement of the Ph.D. program. Those who are interested, and who are in a position to do anything about it, had better study the chapter rather than rely upon a condensation.

BERKELEY VERSION OF THE NEW TESTAMENT. *By Gerrit Verkuyl. James J. Gillick & Company, Berkeley, Calif.*

Much of the improvement of New Testament translation is to be credited to the stimulus afforded by the publication of versions made by individual scholars on their own initiative. Much serious study has gone into the making of this one. It has something of the free and modern style that characterizes most private versions. Archaisms are avoided. The "behold's" are out, and the "solemn style" is used only in addressing God. Some of the departures from the older versions seem no improvement. "Blessed are the hungry and thirsty for righteousness" and "Blessed are the persecuted for the sake of righteousness" sound like literal translations from the German. "Due to divine warning . . . , they went back . . ." illustrates a common but regrettable use of "due." The translation does not always reflect the degree of familiarity with textual problems which the author must be assumed to possess; e.g., his use of the expanded forms (now known to be without good documentary support) in Luke 22:19, 20 and Acts 9:5, 6. Dates are given for the events in the Gospels and Acts. A date of composition is assigned to each book (except the Gospels). These dates follow the traditional pattern in putting within the lifetime of Paul, Peter and John all the epistles to which their names are conventionally attached, and making Revelation (A.D. 96) the latest book. Of the brief footnotes, designed to serve as a condensed commentary, some give helpful information, some are purely personal comments. An average of three lines to the page does not afford much scope for interpretative commentary. On Luke 22:30 (". . . you will eat and drink at my table in my kingdom, and you shall be seated on thrones . . ."), the footnote explains that the "eating and drinking are spiritual." How about the thrones?

Books Received

(Some of these will be reviewed)

Doughboy Chaplain. By Edward K. Rogers. Meador Pub. Co., Boston, $2.00. Chaplain Rogers, of the First Infantry Division, saw perhaps as much front-line action as any chaplain in the service. He was with the fighting First in Africa, Sicily, France and Germany, and the number of his personal awards and decorations (seven) is said not to be exceeded by any other army chaplain. He tells a plain unvarnished story with becoming modesty and no flourishes. The eloquence is all in the facts.

The Incarnation of the Word of God, Being the Treatise of St. Athanasius De Incarnatione Verbi Dei. Translated by a Religious of the C.S.M.V. Introduction by C. S. Lewis. Macmillan, $1.50. This is one of the two tractates written by Athanasius before Nicaea. The other, *Against the Heathen,* was a defense of Christianity against paganism; this was an exposition of its central truth. The question was not yet as controversial as it soon became. Mr. Lewis' introduction, blithe and vivacious as usual, recommends the reading of ancient books rather than modern books about them. To understand Plato, for example, one should read Plato, whereas "modern" students are always directed to books about Plato. (If it were so it were a grievous fault; but as a matter of fact, every teacher of Plato directs students to read Plato.) The application of the principle to Athanasius seems a bit dubious. Athanasius' book was once a modern book based on much older ones. If one wants to know about Athanasius, of course one should read Athanasius. But if one wants to know about the Incarnation, the method advocated by Mr. Lewis would seem to require that one skip Athanasius and go back to his sources—the Gospels and the Pauline epistles. Yet Athanasius is worth reading, and this is a good translation.

Parties and Politics in the Local Community. By Marguerite J. Fisher and Edith E. Starratt. National Council for Social Studies, 1201 Sixteenth St., N.W., Washington, D. C., 50 cents.

The Structure of Local Government. By Donald G. Bishop and Edith E. Starratt. National Council for Social Studies, 50 cents.

Prayers of the Free Spirit. Edited by Stephen Hole Fritchman. Woman's Press, 600 Lexington Ave., New York, $1.00. Though expressly selected to meet the mood of "liberal" adults and young people, these prayers are not in conflict with orthodoxy. They avoid the customary phraseology of petition. A few are somewhat indefinite optative expressions of aspiration; one is addressed, "O Thou who art the upward reach within the soul of man"; but most of the contributors do not hesitate to use "O God" as the form of address. The stress of the prayers is upon brotherhood, inner strength, and participation in the totality of the spiritual order.

Europe's Homeless Millions. By Fred K. Hoehler. Foreign Policy Association, 22 E. 38th St., New York, 25 cents. This 96-page pamphlet in the "Headline Series" gives a concise and reliable account of the situation in Europe in regard to displaced persons as of very nearly right now, together with a survey of the agencies and activities for taking care of them. This is, of course, only one aspect of the need for relief and rehabilitation in Europe. Over 5,000,000 persons displaced by the war, mostly for slave

labor in Germany, have been repatriated, and there remain more than 1,000,000 who should be and can be repatriated. The number of persons who are in their own countries but are without means of subsistence is much larger, but a million is an important number and these are, in the fullest sense, innocent victims of the war.

The Temple, A Book of Prayers. New edition. By W. E. Orchard. Dutton, $1.00. Written and published long before his transit from the Congregational ministry to the Roman Catholic priesthood, these prayers represent Dr. Orchard at his best and have passed through many printings. Though prepared for public use with a congregation, the author does not now recommend them for "liturgical use."

Redeeming Love, Sermons for the Lenten and Easter Seasons. By O. A. Geiseman. Ernst Kaufmann, $1.50. Thirteen sermons by the pastor of Grace Lutheran Church, River Forest, Illinois.

The Presence, An Approach to the Holy Communion. By B. von Schenk. Ernst Kaufman, $2.00. Devotional studies related to the Lord's Supper. The author, a Lutheran minister, is described as "a leader in the sacramental and liturgical movement."

PAMPHLETS

Russia—Promise and Performance. By Norman Thomas. Socialist Party, 303 Fourth Ave., New York, 25 cents.

British Labor's Rise to Power. By Harry W. Laidler. League for Industrial Democracy, 112 E. 19th St., New York, 25 cents.

My Son. By Armand L. Currie. John Knox Press, 50 cents. A Christmas story.

The Atomic Bomb and the Word of God. By Wilbur M. Smith. Moody Press, Chicago, 25 cents.

The Political Synedrion and the Religious Sanhedrin. By Solomon Zeitlin. Reprinted from *Jewish Quarterly Review,* Dropsie College, Philadelphia. A scholarly study to prove that Jesus was condemned not by the Jewish religious court (sanhedrin) but by the political court (synedrion) summoned by the high priests who were stooges for the Romans.

War on Japan. By Gilbert Cant. Institute of Pacific Relations, 1 E. 54th St., New York, 25 cents.

You and Your Occupation. By John C. Crout. Community Books, Columbus, Ohio, 25 cents.

Building for Worship. By Elbert M. Conover. Interdenominational Bureau of Architecture, 297 Fourth Ave., New York, 50 cents.

India, Facts in Brief. By Anup Singh. National Committee for India's Freedom, 1129 Vermont Ave., Washington, D. C., 35 cents.

Credo, Fundamental Christian Beliefs. By Thomas S. Kepler. Abingdon-Cokesbury.

The Legal Status of Stateless Persons. By Marc Vishniak. American Jewish Committee, 386 Fourth Ave., New York, 20 cents.

The American of Jewish Faith. American Council for Judaism, 1321 Arch St., Philadelphia. Presenting the non-Zionist point of view.

Poems of Peace and Freedom. By Sarah Cleghorn. Sarah Kent, 728 N. James St., Rome, N. Y., 50 cents. Powerful and purposeful poems, of which the shortest is this:

"The golf links lie so near the mill
That almost every day
The laboring children can look out
And see the men at play."

A Faith for Tomorrow, The Life of Ralph Cheyney. Edited by Ralph Hoffman. Ralph Cheyney Memorial Association, 4036 N. 11th St., St. Louis, $1.00. Articles in appreciation of the well known and deeply mourned poet.

Ways to Better Hearing. By Lowell Brentano. Franklin Watts, 285 Madison Ave., New York, $1.00. A practical book for the hard-of-hearing, explaining the mechanism of the ear and various types of aids, and giving much other useful information.

War and Peace. By J. Mitchell Pilcher. Paragon Press, Montgomery, Ala. Vigorous verse.

Enki and Ninhursag, A Sumerian Paradise Myth. By Samuel N. Kramer. American Schools of Oriental Research, 409 Prospect St., New Haven, 75 cents. Sumerian text and a new English translation of the ancient epic the cuneiform original of which was discovered half a century ago.

CORRESPONDENCE

Amnesty for 4,000 Political Prisoners

EDITOR THE CHRISTIAN CENTURY:

SIR: About 4,000 persons are still kept in prison because they would not comply with the Selective Service Act. Many of them are there because they are religiously opposed to the taking of human life, in accordance with the commandment which says, "Thou shalt not kill." They are largely from peace sects such as the Quakers.

These men are being kept at the expense of the taxpayers, and they are taking up much needed room in our crowded prisons. Some of them are needed at home to support dependents. And a substantial number of Jews and Christians feel these prisoners are being persecuted for conscience' sake in a way that violates the principle of religious freedom.

Would it not, therefore, be well for our President to follow the example of other Presidents and give these men immediate and complete amnesty?

Los Angeles, Calif. ROY M. YOUNGMAN.

Adopt a City!

EDITOR THE CHRISTIAN CENTURY:

SIR: Since you are interested in international good will projects of all kinds, and in the finest spirit, may I call to your attention the brotherhood of towns and cities, as supplementing the brotherhood of man. For long centuries, the twin cities of Zurich, Switzerland, and Stuttgart, Germany, have been closely akin. Now news comes to us that Zurich has "adopted" Stuttgart, horribly devastated as it is, as a sort of "godchild." The kindly Zurichers will attend to the needs of the kindred Stuttgarters, age for age and need for need. It is all to the good.

Meanwhile, our own little Hastings-on-Hudson has had a home-and-home arrangement of sorts with Hastings, its namesake, in England. Considerable aid has been forwarded and amenities have been exchanged. Rye, New York, not far from us, is reputed to have formed a similar liaison with its prototype, Rye, England, which is in the general vicinity of Hastings. This is an agreeable method of procedure. It would be interesting to see it used more widely as a means of aiding devastated European cities.

Hastings-on-Hudson, N. Y. ROGER SHAW.

Another Pacific Disaster?

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read your editorial entitled "We Shake Our Atomic Fist," and I am glad you have brought up this matter. What disturbs me greatly, aside from the militaristic aspects of this gesture, is the possible disastrous effects of the explosion itself. The newspaper articles dealing with this experiment declare that no one knows just what will happen. Will there be gigantic tidal waves? Will many people be drowned? Will atmospheric disturbances upset the weather? Why, in view of possibly disastrous results upon all forms of life, does this government permit the army or navy to conduct the experiment?

All of us know what happened when the first bomb was dropped upon Hiroshima, and we have been informed that the later bombs will be much more destructive. If we know this, why take a chance on disrupting life to any greater extent than it has been dislocated already? And why destroy all this precious steel when,

we are informed, our vast deposits of iron ore from which steel is made will be exhausted within a few years? Would it not be much wiser to utilize these war vessels for scrap metal? We have already—mistakenly we are now told—dumped a Japanese cyclotron into the ocean, and when the full story of waste is told we shall be justifiably enraged. Why then add to the waste? Experimenting on naval vessels in order to determine whether these great ships can survive a bombing will not help the cause of peace.

First Universalist Church, Middleport, N. Y. GEORGE A. GAY.

Peace and Hunger

EDITOR THE CHRISTIAN CENTURY:

SIR: Samuel Marble's poignant article, "Starvation or Peace?" needs very little comment. After reading it, one's entire perspective in relationship to world peace is changed. Now one doesn't think in terms of so many treaties, pacts, ultimatums and "promises." Now one thinks in terms of a small, shivering, emaciated, wasting body—the symbol of starvation and (at present) of monstrous winter for thousands of innocent souls. As for me, personally, God forbid that I fail to feel the pangs of conscience every time I sit down at the family table three times a day. I no longer look at the world's dilemma even through the eyes of a United Nations Organization, but now from the standpoint of countless numbers of people—persecuted, starved, freezing, homeless, pushed and kicked around like so many old shoes—the breeding spot of another world holocaust. World peace and world starvation just don't get along together. There is only room for one.

Los Angeles, Calif. ROBERT CANNON.

For Generous Relief Policy

EDITOR THE CHRISTIAN CENTURY:

SIR: The Postwar World Council is circulating the following petition for a generous relief policy in Europe and Asia. We invite your readers to sign and circulate these petitions and send them in to this office. We are willing to send any number of blank petitions to groups and individuals. The petition follows:

PETITION

to the President, members of the Senate and House of Representatives of the United States. We, the undersigned, urge that immediate steps be taken to make an outright gift of the additional food and other necessities from this country to keep Europe from hunger, disease and cold.

We pledge that: (1) We will gladly accept resumption of rationing, to whatever degree is necessary, to feed the hungry. (2) We will subscribe, up to the limit of our resources, to humanity or food bonds, if Congress finds such financing necessary for an adequate program to save Europe now.

We pledge this not only because we cannot rest while millions of human beings know only black despair, but because we see no hope for building a world of peace and freedom on misery and starvation.

Postwar World Council, 112 East 19th St., New York 3, N. Y. ELSIE ELFENBEIN, Executive Director.

Relief for the Germans?

EDITOR THE CHRISTIAN CENTURY:

SIR: This is to commend The Christian Century for its crusade to get the ban against relief to ex-enemy countries lifted. If a vote on permitting relief to be sent to Germany could be taken among the occupation forces, I am confident it would be at least 10 to 1 in favor. Why not let those of us who have spent many months in Germany have a voice in deciding what is to be done in this most urgent and important matter? No longer do we hold to the once accepted notion that all Germans are more or less equally responsible for Hitler and the war.

Without going into detail on this moot question, let me cite a case in point. Because of this stupid and inhuman non-relief policy our handyman, Rudy—who spent a year with his wife in a concentration camp because she wrote him a letter and said that Germany had lost the war—cannot receive any relief of any kind from America. There are thousands of Rudys in Germany. They are the people with whom we now have most of our dealings.

Nearly all the leading nazis have been arrested. It is admitted by all intelligent and fair persons that thousands of Germans joined the nazi party only because of expediency. Naturally, they now regret it. To those of you who sneer at any suggestion that leniency be shown them let me say, "He who is without political and social sin may cast the first stone." Can you not be big enough and honest enough to look at the German who made this mistake and say, "There, but for the grace of God and the fact that I live in America, go I"? (Naturally, I am excepting those who constituted the hardened core of nazism.) How do you know what you would have done had you lived in Germany? In any event, what is to be gained by denying relief to Germans other than satisfying your personal lust for vengeance? Is that even human—not to speak of its being Christian? Is it American? Shall we be so petty that we rationalize our vindictiveness behind such vague, oversimplified and overworked clichés as "petting and pampering" and "forgiving and forgetting"? I hope not. I want to keep my faith in the inherent sympathy, understanding and intelligence of my fellow Americans.

From a purely selfish standpoint—since our greatest concern is preventing another war—the good will that we would inspire among the German people would be an incalculable factor on the credit side of the ledger in our bookkeeping on peace planning in the future. We are missing the boat on the best opportunity we will ever have to win the good will of the German people. Why can we not show them that Americans always hear and answer the call of those in suffering and distress, no matter whence it may come?

Hdq. 3rd Btn., 7th Infantry Regiment, APO 3, C/o Postmaster, New York, N. Y. C. W. KIRKPATRICK.

Lit. Ed. Blushes

EDITOR THE CHRISTIAN CENTURY:

SIR: It has been brought to my attention that there is a serious error in my article on the "new New Testament," in the issue of February 13. I made a considerable point of the fidelity with which the new revisers had followed the evidence of modern scholarship in omitting certain sentences which do not have good manuscript authority, and illustrated their advance beyond the 1901 revisers by citing Acts 9:5,6. The point is valid but the illustration was unfortunate and erroneous. The 1901 revision also followed the corrected text in this passage. So, indeed, did the 1881 revision. How I happened to make this slip is not important. No explanation can make it anything but a boner. I should have stuck to the passage in Luke 22 for my illustration.

Yours with a red face,

Chicago. W. E. GARRISON.

Church Publicity Display

EDITOR THE CHRISTIAN CENTURY:

SIR: At the General Council of the Congregational Christian Churches at Grinnell next June there will be a display of publicity used by the local church. This display would include samples of parish news letters, general folders for newcomers advertising the local church, special brochures prepared for the armed forces, artistically arranged ordination, installation or memorial services, any special material for college students or shut-ins. It will include magazines and books on the publicity for the local church. Through your columns I would like to ask for such samples as ministers and laymen will send to me. Where necessary, I will return them. Where there is only one, it will be used for display purposes. If a general supply is sent, I will use them for distribution among those who are especially interested.

Center Congregational Church, Manchester, Conn. C. O. SIMPSON.

Stassen Given New Revision

Meeting of International Council at Columbus Marked by Presentation of New Testament Version

COLUMBUS, OHIO, Feb. 16.—The Christian home and cooperative community programs for the teaching of religious education were advanced as the solution for spiritual problems of the postwar era at the 24th annual meeting of the International Council of Religious Education, which closed here today. Warning that "Christian parents must become the chief teachers of religion" if religious education is to become an important factor in the years ahead, a special committee reported on preliminary results of a year's "Study on Christian Education."

Defend Sunday Schools

The report answered critics of the Sunday school by repudiating "the implication that such inadequacies as poor planning, untrained leadership and haphazard methods are inherent weaknesses of the Sunday school. They are rather the result of lack of planning, slovenly performance of accepted duties, and disinterest on the part of ministers as well as laymen in this fundamental phase of the church's work.

"There are so many schools operating on an entirely different basis and in goodly measure realizing their Christian objectives that we take courage," the committee stated.

"The locale of Christian nurture should be in the kitchen, parlor, bedroom and on the playground as well as in the Sunday school classroom," the committee urged in suggesting that printed materials for parents to help them teach their children religion and community classes in parent education will aid in the proper recognition of the importance of religious education.

Study Committee Reports

Three recommendations of the study committee were adopted by the council, composed of 350 delegates from 40 Protestant denominations and 31 state councils of churches and religious education. These recommendations call on the International Council of Religious Education:

1. To study and revise "its program, processes and structure so that the preeminence given to the family in Christian education today is apparent in the full round of council activities."

2. To cooperate with the American Association of Theological Seminaries "in helping seminary students and ministers to understand, accept and fulfill their important responsibilities in Christian education."

3. To join with denominational boards of education and church colleges "in the more effective preparation of all college young people for Christian service in church and community and in the recruiting and training of young people for full-time Christian service."

The study committee is composed of 60 college presidents, theologians, denominational and state council secretaries, editors, professors of religious education, professional and lay church workers and pastors. Since only part of the committee's work is finished and was presented to the council, the committee was authorized to continue its study and report to the 1947 meeting.

New Bible Translation

Twelve hundred delegates from the denominations and 184 state, city and provincial councils of churches and religious education of the United States and Canada, who attended the first three days of the annual meeting, witnessed the presentation of the first official copy of the Revised Standard Version of the New Testament to Harold E. Stassen, former governor of Minnesota and president of the International Council. Dean Luther A. Weigle of Yale Divinity School, chairman of the Standard Bible committee, made the presentation.

The new version has been prepared by a special committee appointed by the International Council in 1930, which began its work in 1933. It has been approved by representatives of the 40 denominations participating in the council.

Launch Youth Crusade

Plans made in each of the 17 advisory sections of the council centered around the concern for family religion and community cooperation at every age level, not only in the churches and Sunday schools but also in public schools through weekday instruction and in community forums. A United Christian Teaching Crusade which "calls all the forces of Christian education to focus attention upon educational evangelism as the supreme need of these postwar years" was launched. This included a demonstration of the way in which young people of communities will be marshaled in a national interdenominational youth crusade "For Christ and a Christian World."

To enlist laymen in an enlarged interpretation of religious education "a popular, non-technical quadrennial convention" will be held beginning in 1947 "by, for and of our lay volunteer Sunday school forces." Ten thousand Christian education teachers, Sunday school superintendents and administrators will be invited.

Award to Massachusetts Layman

Recognition for a practical program of individual activity in Christian education was given by the council in awarding the 1946 national Russell Colgate Distinguished Service Citation to Alfred H. Avery, Methodist layman of Malden, Mass. Selected by the votes of 1,200 lay men and women, Mr. Avery, scientist, inventor and industrialist, received the award from Roy G. Ross, general secretary of the council.

"We have been too long victims of the assumption that mother's knee was the place where the child got religion, and father's knee was the place where he got spanked," said Dr. Paul Calvin Payne of Philadelphia at a banquet honoring Dr. Ross. "This assumption has all but cost us the Christian home, if for no other reason than that the responsibility for Chris-

(Continued on page 286)

Permit Relief to Go into Germany

Church Agencies Dispatch Aid to Berlin, Czechoslovakia and Hungary—Hear of Suffering in Silesian Area

GENEVA, Feb. 7.—Gen. Lucius D. Clay's announcement that the American Council of Voluntary Agencies may send relief to "special categories" of German civilians represents a break in the wall which has prevented American churches from sending food to our recent enemies through their own churches. Cod liver oil and powdered milk are among the items authorized for shipment to German aged, young and ill, and to pregnant and nursing women. Paul Garber, Methodist bishop for Europe, declared recently: "Many shiploads more of food must go to Germany if her children are not to be stunted, warped and lost to a religion of good will. This is assuredly a job for the churches." Bishop Garber has joined with J. Hutchison Cockburn and S. C. Michelfelder of the World Council of Churches in a statement calling the official food level in the American zone "not sufficient for many hundred thousands living in leaking unheated ruins and cellars." Meanwhile, bandages and cotton have gone from the World Council to Berlin hospitals as part of the first substantial material gift to Germany from the outside churches. Recent shipments also include food and clothing for Czechoslovakia and Hungary. Clothing for pastors in France and food for German internees in Slovakia are being assembled.

* * *

Visitors Tell of German Misery

The World Council gained first-hand glimpses of conditions in Germany from recent visitors to Geneva. Countess Freya von Moltke arrived from a Silesian area from which Germans are to be deported to seek help for her community when it is forced to leave. In spite of their connection with the famous Junker family, Frau von Moltke and her late husband, who was liquidated by the nazis, were key people in the little publicized German resistance movement. She said proudly that the nazi judge who sentenced her husband told him that he must die because his Christian convictions could not be reconciled with nazism. She has now gone back to be with her people and share their fate as they begin the trek into the unknown.

The first member of the new German church executive committee to visit Geneva was Wilhelm Niesel, Reformed pastor. Citing tensions between Christians and German Communists, he reported strictures on religion in Saxony. He said that generally Germans blame the nazis for the past and criticize the Allies for doing the same things that the nazis did. However, he said, young Christians generally approve the church's position calling for repentance for the sins of the Hitler regime. The Methodist Church in Germany has added to similar statements of other German

Dr. Halford E. Luccock's

1946

LENTEN READING LIST

includes these

ABINGDON-COKESBURY BOOKS

The LENTEN READING LIST is sponsored annually by the Religious Publishers Group and selected by some leading author and critic of religious books. Inclusion on this list is a coveted honor. This year's selections were made by Dr. Halford E. Luccock, well-known author and professor of homiletics, Yale University Divinity School, since 1928.

READ HIS RECOMMENDATIONS OF THESE BOOKS:

PATHFINDERS OF THE WORLD MISSIONARY CRUSADE

SHERWOOD EDDY

"Engrossing panorama of many of the pioneers in the world-wide expansion of Christianity. Chiefly devoted to those working since 1890, and full of intimate personal recollections by the author." **$2.75**

IN HIM IS LIFE

ROBERT H. BEAVEN

"In this short book the ancient truths of the Christian faith are set in the stream of modern life. Clear, simple in style, yet firm in its grasp of the things that are vital in religion." **$1.50**

THE SIGNIFICANCE OF SILENCE

LESLIE D. WEATHERHEAD

"Discussion of the cultivation of the inner life of the spirit, by one whose ministry in this realm of experience has proved of great worth to large numbers of readers." **$2**

THE DARK NIGHT OF THE SOUL

GEORGIA HARKNESS

"A very helpful work of specifically pastoral service, bringing religious faith to the point of need in overcoming depression, loneliness, frustration. Drawing both on Christian history and present-day experience, it offers concrete help to a widespread need." **$1.50**

THE STORY OF THE CHRISTIAN YEAR

GEORGE M. GIBSON

"Readable and informative account of the observation of the Christian year, from its earliest beginnings in apostolic times to the present. Also suggestive exploration of the possibilities of the church year for worship. Meets a real need." **$2.50**

GREAT WRITERS AS INTERPRETERS OF RELIGION

EDWIN MIMS

"Examination, from the rich background of many years as a teacher of literature, of the light thrown on religion by some of the great works of English literature mainly in the 19th and 20th centuries." **$1.50**

AT YOUR LOCAL BOOKSTORE

ABINGDON-COKESBURY PRESS NASHVILLE 2, TENNESSEE

PRICES SLIGHTLY HIGHER IN CANADA

churches a declaration saying, "We altogether confess our guilt and repent before God."

* * *

Polish Protestants See Little Hope

Another colorful visitor at World Council offices was a Polish pastor who arrived with the first direct report from Poland after six months of travel and hardship on the road. Saying he knew of no time in history when Polish Protestantism had been in such straits as today, he gloomily declared that the decision now faced is whether the fight to maintain these churches can even be made. Continued reports leave little doubt that Roman Catholicism is creating great difficulties for Polish Protestantism. In a new report, Andreas Vantula, chief Evangelical chaplain of the Polish forces in London, speaks of "aggressive clericalism" fomented by a part of the Catholic priesthood, especially by Jesuits and Franciscans. Because of this situation, he says, the "security police" attacked Protestants near Lodz so violently that they have migrated to Czechoslovakia. He charges that Catholics have taken over Evangelical churches and property and that Protestant cemeteries have been devastated. He sees hope, however, in the fact that the Polish provisional government has granted Protestants (e.g., Methodists and Baptists) equal rights not previously enjoyed.

* * *

News Comes in from Rumania, Hungary

There is reason for optimism in continued reports from Russian-occupied areas as to Soviet indifference toward the churches. Bringing the World Council its first direct news from Rumania, a Rumanian Red Cross leader, member of the Orthodox Church, states that so far as the church is concerned, the nation is unoccupied. Of Hungary, Prof. Laszlo Pap, acting ecumenical secretary at Budapest, reports: "The relations between the government and the churches may be said to be irreproachable, nor is there any reason to complain against the political parties." In Bulgaria, it is true, religious instruction in the schools has been ended. However, this seems to indicate official anxiety, especially among local Communists in all the Soviet-occupied areas, as to who shall have sway in instructing youth, rather than an attack on the church itself.

* * *

Intolerance Continues In Italy

In Rome, an interdenominational evangelistic center has been established at the Waldensian Theological College by the council of pastors, which includes Waldensians, Methodists and Baptists and is under the presidency of a Methodist professor. The center will sponsor conferences, discussions and publications. This Waldensian school will reopen some time this year. The Protestant journal *L'Appello*, suspended during the war, has been re-established with the same staff but under a new name, *Protestantismo*. Protestant religious services are being broadcast from six Italian stations. A correspondent of the International Christian Press and Information Service reports that, because the fascist-era concordat is still effective in Italy, state-church relations are confused. "Although religious liberty has been proclaimed by the Allies," he says, "intolerant action still continues."

* * *

Kraemer Pleads for Indonesians

Hendrik Kraemer, Dutch missionary and resistance leader, told an audience at Utrecht recently that the Indonesian problem is a part of the awakening of Asiatic peoples who no longer consider Western supremacy self-evident. Blocking the desire for independence means bloody conflict. The Dutch must set pride aside, he declared, and work out new political forms for this colonial people. Meanwhile, stirred by the problem of punishing Dutch traitors and war criminals, the Netherlands Reformed Church has issued a pastoral letter stating that the government, "as servant of God," has the right to inflict capital punishment for grave offenses. However, the letter warned that such sentences should not be lightly imposed and spoke out against hatred and revenge.

* * *

And So Forth

To prevent the loss to society of what remains in Europe of Jewish culture, the Jews have founded in Geneva a central library which will collect documents concerning Jewish life under occupation and will house the most important Yiddish collection in western Europe.

The council of the Swiss Protestant Federation has decided not to seek representation in the federal commission studying UNO relationships, but will follow closely the work of the commission.

In Paris, Charles R. Joy, director of the Unitarian Service Committee, declared that General Sir Frederick Morgan, though he made a "serious blunder" in his comments about eastern Jews, actually is the Jewish refugees' best friend in Germany. He outlined Unitarian plans for medical aid and children's homes in Poland and Czechoslovakia. ROBERT ROOT.

Stress Youth Programs

New Cooperation Marks Work of Young Protestants in Rhode Island

PROVIDENCE, R. I., Feb. 11.—One of the largest and most important rallies of Protestant youth ever to be held in Rhode Island took place at Beneficent Church here Jan. 27, with the leading denominations cooperating. The meeting inaugurated a new plan of coordination and united effort on the part of the various youth fellowships of the state and their adult leaders. It was under the guidance of William G. Berndt, chairman of the religious education department of the state council of churches. The principal speaker was John Homer Miller, pastor of the Hope Congregational Church of Springfield, Mass., who delivered a message on the theme, "Winning the War Inside Yourself."

* * *

Conduct Schools of Religion and Life

A number of significant activities in various types of religious education are being conducted in the area. The Luther League and other groups in local Lutheran churches have a "school of life" program which covers many areas of interest. The Episcopal diocese is carrying on this month a weekly school of religion under the direction of C. Lennart Carlson. The Baptist state convention is sponsoring a youth congress toward the end of the month.

The Baptist interracial fellowship under the guidance of Mathilda Utecht has done unusual work in promoting interracial understanding. Movements are under way to enlist local churches of the various denominations in plans designed to give young people better training in the fundamentals of religion.

* * *

Organizations Active In Community Work

The Providence urban league is to have Lester Granger, executive secretary of the National Urban League, at its annual meeting. The league, under the presidency of Mrs. S. Foster Hunt, has grown rapidly in strength and outreach.

Under the direction of R. Franklin Weller, regional secretary, many programs for Brotherhood Week are being set up under the auspices of the National Conference of Christians and Jews. A community-wide luncheon and visits of interfaith teams to schools and meetings are planned. Beneficent Congregational Church is holding a series of community-centered laymen's luncheons.

* * *

Fraser Installed as Cathedral Dean

Bishop James DeWolf Perry of the Episcopal diocese of Rhode Island yesterday installed Duncan Fraser as dean of the Cathedral of St. John. The first Episcopal church in the state, St. John's was used by the late Bishop McVickar as his pro-cathedral and later became the cathedral of the diocese. It is now virtually surrounded by other structures devoted to various phases of diocesan work. The new dean was ordained a priest in 1933 and served two other fields before coming to Providence.

* * *

Temple Honors Jewish Leader

The men's club of Temple Emanu-El, leading conservative Jewish congregation here, recently asked a committee representing a cross section of community life to name a member of the congregation whom it considered a leading citizen by virtue of character and works. This interfaith committee finally chose Archibald Silverman, a business man whose civic labors and philanthropies are probably better known than those of any other man in the state. Temple Emanu-El presented him with an inscribed silver plate.

* * *

And So Forth

Some churches in the area, among them the Universalist Church of the Mediator in this city, are placing special rooms and other facilities at the disposal of returning service men.

Basil D. Hall is the new pastor of Broad Street Christian Temple, Westerly.

Samuel H. W. Johnston of Gardiner, Me., will become pastor of the Woodlawn Baptist Church, Pawtucket, on May 1.

Your correspondent takes up his new work as pastor of Smithfield Avenue Congregational Church, Pawtucket, on March 1. RICHARD K. MORTON.

Federal Council Asks New Goals

Urges Action of World Protestantism to Save the Peace—St. Nicholas Protests Sale of Building

NEW YORK, Feb. 18.—A four-front program for peace action is called for in a statement just released by the commission on a just and durable peace of the Federal Council of Churches. After pointing out that there is need for a new over-all program as the world moves into a new post-war phase, the commission calls first for a new "inner front," the righteous faith that compels action. Then it demands united Protestant action, beginning with the local parish and proceeding upward to the World Council of Churches, that when it speaks will strike powerfully in every land toward the same goal at the same time. The third front calls for peace settlements which must be just before they can be durable. The fourth front is that of the United Nations, working through UNO. The UNO, the statement points out, can do much to promote peace provided it is skillfully used. "We do not believe that UNO can keep peace merely by force," it declares. "We do believe that UNO can keep peace by bringing the nations together in the fellowship of common effort. . . . Christian peoples are peculiarly qualified to help use the UNO in that way."

* * *

Protest Sale of St. Nicholas

A controversy has arisen over the sale of St. Nicholas Reformed Church at 48th street and Fifth avenue, of which Joseph R. Sizoo is pastor. Five of the Dutch Reformed churches of the city are controlled by a central consistory in a collegiate form of government. The city-wide consistory has proposed to sell the church property to real-estate interests for $4,000,000. Dr. Sizoo and the St. Nicholas congregation are strongly opposed to the sale and have sought public support of their position. Although the consistory adopted a resolution censuring Dr. Sizoo for his public appeals to save the church and approving the sale of the property in principle, members of St. Nicholas in a special meeting passed a resolution giving unqualified support to Dr. Sizoo for his "clear and courageous presentation of our desire to continue the existence of our historic and beloved church," and dedicating themselves "to do all that God will empower us to do to continue the city-wide work of his church at this strategic crossroads." At a prayer meeting held just before the consistory meeting, 500 persons from St. Nicholas and from other denominations and faiths joined in asking divine intercession against the proposed sale of the historic edifice.

* * *

Episcopalians Oppose Reburial of Soldiers

With the "strong endorsement" of Bishop Manning, the social service commission of the Episcopal diocese of New York this week adopted resolutions opposing bills now before Congress providing for reburial

For Your Own Lenten Reading List

THE TRINITY AND CHRISTIAN DEVOTION
Charles W. Lowry

The Archbishop of Canterbury concurred with the Presiding Bishop in selecting this book for Lent 1946. $1.50

NOT BY BREAD ALONE
Angus Dun

"An illuminating analysis of the whole subject of worship."—*Christian Century. Now back in print.* $1.50

***JUSTICE AND THE SOCIAL ORDER**
Emil Brunner

"An unusually honest book. Everywhere I have the feeling of intellectual security."—*Willard L. Sperry.* $3.00

A TESTAMENT OF DEVOTION
Thomas Kelly

"Among the few great and undying books of devotion."—*Christian Century.* $1.00

***THOSE OF THE WAY**
Willard L. Sperry

Called "The Interpreter" by *Crozer Quarterly* for his keen insight into the spiritual meaning of life, Dean Sperry has again, in this volume of Lenten meditations, justified the title. $1.50

***EVENT IN ETERNITY**
Paul Scherer

"The most brilliant example of expository preaching the reviewer has seen in many years."—*W. A. Smart.* $2.00

***GOD IS NOT DEAD**
Bernard Iddings Bell

"A brilliant book on the spiritual problems of the average man."—*Philadelphia Inquirer.* $1.50

A PREFACE TO PRAYER
Gerald Heard

"Few texts anywhere testify so convincingly to the reality of prayer."—*Zion's Herald.* $2.00

*These books are among those selected by Halford E. Luccock for the 1946 Lenten Reading List.

at your bookseller

HARPER & BROTHERS
49 E. 33rd Street
New York 16, N. Y.

The JEHOVAH'S WITNESSES

By Herbert Stroup

"Mr. Stroup has done sociologists and historians a real service in bringing together conveniently such facts as are available about an important, militant religious minority."
—*American Historical Review*

"A thorough job of reporting on a relatively small, although significant, sociological form in religion."
—*Rural Sociology*

"Illuminating and detailed . . . adds to our greater understanding of the currents of American culture."
—*Journal of Educational Sociology*

"A necessary item for all those who are concerned with contemporary American culture."
—*Religious Education*

$2.50

MAN'S MOST DANGEROUS MYTH

The Fallacy of Race

By M. F. Ashley Montagu

"One of the most searching and incisive of the briefer analyses yet to appear."—*American Political Science Review*

"There is no recent publication which could do more toward clarifying the reader's thinking."
—*American Journal of International Law*

With a foreword by Aldous Huxley.
New, enlarged edition.

$2.25

Columbia University Press
Morningside Heights New York 27

in the United States of service men who died overseas. Elmore M. McKee, chairman, made public the resolutions, which declare that the plan now before Congress overemphasizes "the mortal body," and that "the souls of our war dead, freed from the limitations of the flesh, are even now being confronted with the opportunity to grow in spiritual stature and glory, a fact which our excessive concern over the bodily remains fails to proclaim." Maintaining that the plan for reburial lacks "realism and practicality" and that the $190,000,000 it would cost had better be spent on "living victims of that war," the resolutions urge the furthering of "the hopes of our war dead by dedicating our energies to the goals of world unity and peace."

* * *

Observe Race Relations Sunday

In sermons and mass meetings throughout the city Feb. 10, Race Relations Sunday, race bias and bigotry were powerfully assailed. At the Church of St. John the Divine, 6,000 persons attended a "service of fellowship for all people" sponsored by the interracial fellowship of Greater New York. Newton Chiang of Nanking Theological Seminary, and Howard Thurman, co-pastor of the Fellowship Church of All Peoples in San Francisco, were the speakers. At Flatbush Unitarian Church, Brooklyn, Karl M. Chworowsky declared that the Christian church faces the solemn obligation to proclaim boldly that the war, fought at such high cost, is not won so long as intolerance, race prejudice, bias and bigotry continue to spread their poison. Allan Knight Chalmers, in his sermon at Broadway Temple, declared that "segregation is the sin." "Far more than being a Negro problem," he said, "the problem of color in America is the white problem."

* * *

Million Spent to Aid Children

The Save the Children Federation applied $1,880,000 in cash and commodities during 1945 to its work for distressed European children and for children in underprivileged rural areas of the United States, it was reported at the annual meeting of the federation last week. Of the total, $780,000 went to the work overseas. A major part of the commodity receipts was in clothing, including 889,931 pounds from 630 public school bundle days in 43 states.

* * *

And So Forth

M. J. Coldwell, president of the Canadian Commonwealth Federation, was the speaker at the annual conference of the League for Industrial Democracy, which was attended by 700 liberal leaders from labor, church and industry.

At the 15th anniversary dinner of the Queens federation of churches, William C. Bennett, executive secretary, reported that the federation has bought and moved into a new building in Richmond Hill, which will be its permanent home. Ernest J. Strassburger of Emanuel Evangelical and Reformed Church was elected president.

The United Jewish Appeal has announced a campaign for $100,000,000, which almost trebles the sum raised in 1945. The money will be spent in restoring to normal living the 1,400,000 Jews who survive in Europe. J. HENRY CARPENTER.

Co-op Agencies Pool Functions

National Cooperatives, Inc., Will Take Over Work of Former Bodies—Lutherans Hold a Seminar

CHICAGO, Feb. 18.—Boards of the three national agencies of the consumers cooperative movement met here recently and voted to merge into one body, National Cooperatives, Inc. The agencies forming the merger are the Cooperative League of the U.S.A., 30 years old, which had been in charge of education; National Cooperatives, Inc., which for 12 years had supervised production and merchandising; and the Cooperative Finance Association of America, which had handled finances. The new organization will have one board of directors and one executive secretary. It represents an estimated 1,750,000 families in the United States and Canada, and has 4,000 retail outlets.

* * *

Lutherans Consider View Of Scriptures

One hundred and forty Lutheran pastors of the area gathered last Monday for six hours of lectures and discussion on the theme, "God Works Through His Church." The seminar was one of 38 similar ones being held in as many centers throughout the United States and Canada from February through April under the sponsorship of the American Lutheran Conference. The United Lutheran Church and the Missouri Synod are also represented on the sponsoring committee and the list of speakers. Lutherans, always proud of the emphasis which they give to the Scriptures, were subjected to vigorous criticism in scores of replies to a questionnaire which had been distributed by the first speaker, S. C. Eastvold. The replies indicated that pastors and laymen feel that there is a wide gap among Lutherans between precept and practice. They pointed out that Lutherans do not bring Bible teachings to bear on social questions as do Catholics, for instance, through papal encyclicals; that they have not freed themselves from deadening preaching that contradicts a living Word; and that doctrine has been preached in such a way as to make people complacent instead of leading them to discover that doctrine is full of implications for life.

* * *

Indicates More Social Concern by Leaders

The seminar, as is the wont of Lutheran gatherings, spent a great deal of time on the inerrancy of the Scriptures—an emphasis somewhat beside the point, since all share equally the conviction that the Scriptures are effective when employed. F. W. Loose, pastor of the Missouri Synod church in Lorain, Ohio, maintained firmly that the historic Missouri Synod position is that acceptance of the Augsburg Confession and Luther's Small Catechism, with other confessions in accord with these, is the basis of Lutheran unity. He declared that recent practice in Lutheran circles of insisting on agreement in other matters is a corruption of Missouri Synod principles, and that this position makes room for disagreement on

other matters without disruption of unity. Paul Lindberg of Augustana Seminary, Rock Island, Ill., speaking on the church and the community, said that it is not true that if all men were Christians we would have a Christian world, or that only Christians can set up a decent and orderly management of civic affairs. The church must address itself, he declared, to a particular task which is not the social gospel but the social application of the gospel. A sympathetic observer would undoubtedly conclude from the seminar that whatever is happening to Lutheran theology in this most conservative of all Lutheran areas in the United States—and not much is—Lutherans "at the top" are ceasing to be socially conservative.

* * *

Pastors Will Offer Counsel in Court

Chicago pastors have been asked to serve in the chambers of the judges handling divorce cases, in order that they may counsel with litigants in an effort to effect reconciliation. The department of social service of the city church federation has assumed the task of preparatory and "in service" training for those who will engage in the work. It is planned that each pastor who undertakes to serve would be available one day each month. Similar arrangements are being worked out by judges with Catholic priests and Jewish rabbis.

* * *

Roosevelt College Overflows Home

The old woman who lived in a shoe had nothing on Roosevelt College, which opened its doors here for the first time last fall. The school purchased a building in the Loop, believing that it would be adequate for the first few years of the college's work; enrollment was not expected to run over 1,500. Now, after one week's registration for the second semester, 2,356 students have enrolled, 1,400 signing up for freshman English alone. More than 1,000 are veterans. The college is being compelled to operate at all hours of the day and far into the night.

* * *

And So Forth

Y. P. Mei, acting president of Yenching University in China, on Feb. 13 opened a series of five lectures on Chinese classical philosophy at the University of Chicago.

Presbyterian Theological Seminary and McCormick Theological Seminary are for the third year sponsoring a leadership training school for churches of the city. Eight courses are offered.

CHARLES L. VENABLE.

Reformed Church to Hear Of Peace Action

At a conference sponsored in Buffalo recently by the commission on international justice and good will of the Reformed Church in America, plans were drawn up for pointing out to members of the denomination specific things they can do to help establish a world order in which justice and peace can be achieved. David Van Strien, minister of the Woodcliff Community Church at North Bergen, N. J., chairman of the commission, presided at the meetings. Findings of the conference will be shared with the church at large through publications, addresses and study institutes.

MEDITATIONS FOR MEN

A Year's Devotional Reading — Straightforward, Thoughtful, Strong — For men who seek to live more greatly day by day.

365 READINGS

BY DANIEL RUSSELL

Uniquely suitable for men in every walk of life—it offers refreshment of spirit through quiet reading amid hard tasks, boredom, conflict, strength, or weakness. It "begins where most men are. It seeks to help them advance day by day in Christian truth and experience, to relieve the deadening routine of workaday worlds, to link men more surely to God each day through moments of quiet reading and meditation. . . ."—*Pulpit Book Club Bulletin.* $1

REMEMBER NOW

By WALTER D. CAVERT

Daily devotions offering young people the proof and practice of meaningful private worship. Weekly themes raise horizons of spiritual outlook and uplift. For each day of the year there is given a Bible reading, an illustrated story or printed commentary on the day's topic, and a brief prayer expressing youth's aspirations. $1

THE EVENING ALTAR

By CARL WALLACE PETTY

Inspiring as a guide for personal or group worship, these 16 meditations seem to speak to ordinary people sitting by their firesides. They discuss "Hope," "Courage," "Faith," "Success," "Happiness," and other elemental concerns. Each chapter begins with some life situation, brings the reader to the Bible for solution, and concludes with a deeply spiritual prayer. $1

ALTARS UNDER THE SKY

By DOROTHY WELLS PEASE

Under each of 5 themes—the mountains, the sea, trees and flowers, the heavens and birds, the earth and its fullness—are grouped 14 daily meditations. Each of these in turn consists of a choice poem followed by a scripture reading and a prayer. Lovers of the open, those who see God in the works of his hands, will treasure this volume and use it constantly for personal and family devotions. "One of the most helpful books to have appeared in recent years."—*Philadelphia Inquirer.* $1

ABUNDANT LIVING

E. STANLEY JONES

371 Daily Devotions sharing a Progressive Christian Experience.

"No God-quickened soul of today does this sort of thing better than Dr. Jones. . . . Pocket-sized in binding but colossal in content, these devotions are admirable."—*Christian Herald.*

Attractively and conveniently arranged, the book has two main divisions — themes for each week; and meditations for each day, preceded by scriptural references and followed by a brief prayer. $1

AT YOUR LOCAL BOOKSTORE

ABINGDON-COKESBURY • NASHVILLE 2, TENNESSEE

The Significance of Silence

LESLIE D. WEATHERHEAD

• These are twenty-two vital, urgent sermons. Preached in London during the chaos of war, they re-examine and re-interpret the daily values of faith and give successful modern application to the age-old truths of Christianity.

CONTENTS

The Significance of Silence
Youth Looks at Christ
Is It Really Good to Be Alive?
The Lonely Greatness of the World
Thou Shalt Love Thy Neighbor
Thou Shalt Love Thine Enemy
Thou Shalt Love Thy God
On Having a Right Sense of Values
Why People Don't Go to Church
Why People Do Go to Church
Why Should I Read the Bible?
How Should I Read the Bible?
The Secret Ministries of God
The God of Detail
God's Intolerable Compliment
Time the Deceiver
The Day of the Lord
Resting in God's Infinity
A Message to the Spiritually Discouraged
To Thine Own Self Be True
As a Tale That Is Told
Inevitable Mystery

This volume shows how loneliness, grief, doubt, and discouragement have been, and can be again, overcome by an enriching faith in Jesus. It deals with timeless truths which bring comfort, courage, and challenge to troubled, worried, frustrated people.

Laymen will find much in these sermons that they can "lay hold to." Ministers will find them overflowing with illustrations and quotable material. $2

AT YOUR BOOKSTORE

ABINGDON-COKESBURY
NASHVILLE 2, TENN.

Quakers Launch Relief in Europe

Purchase Supplies for Austria, Poland and British Zone of Germany—Hall Reports Strike Situation

PHILADELPHIA, Feb. 11.—The American Friends Service Committee, which has its headquarters here, announces that its relief program is at last under way in Austria. Personnel has been appointed and supplies purchased. Ready to go into Austria from Switzerland are 90,000 pounds of clothing and $35,000 worth of shoes, 15 tons of powdered milk sent from Wisconsin, a carload of cereals, and $25,000 worth of condensed milk, tuna fish and sardines. American Friends have already sent $100,000 worth of clothing and food to the British zone of Germany, where 11 of the 17 teams working with German civilians are composed of British Friends. British and American Friends are carrying on a joint program of aid to university students and professors in Poland, who are subsisting on a daily bowl of soup given them by university authorities. Funds allotted to this program total $100,000. Prof. Cornelius Kruse of the philosophy department at Wesleyan University has taken a year's leave of absence to serve as foreign service secretary of the committee. He succeeds James G. Vail.

* * *

Hall Reports on Strikes

On his return from Detroit and Pittsburgh, Cameron P. Hall, director of the department of social education and action of the Presbyterian, U.S.A., Board of Christian Education, reported his observations on the industrial situation in those cities. "People are behind this industrial strife," he said. "The church must remember that here is a human situation. Labor feels the seriousness of wage cutbacks, which cannot be questioned when for a working family it runs from $43 to $63 a month. Organized labor has a fear of another depression; management has a fear of socialization when it hears labor saying that other factors than wages and hours are at stake."

Mr. Hall observed, however, that both labor and management are committed to working out a policy that will result in no clashes of violence. During his tour, he talked to representative people on both sides of the argument: pickets, local union officials, officers of small and large steel companies. On April 1 Mr. Hall will assume his new duties as associate secretary of the Federal Council's social relations department. He will also serve as co-secretary with James Myers on the staff of the council's division of industrial relations.

* * *

Ivan Gould to Head State Council

The united Protestant ministry of Pennsylvania has taken a forward step with the election of Ivan M. Gould as general secretary of the Pennsylvania council of churches. He will be installed at the annual convention of the council in Harrisburg April 29-30. Meanwhile, he will continue as general secretary of the Service Men's Christian League, which he has served since its formation in 1942. A graduate of Syracuse University and Union Theological Seminary, Mr. Gould was for eight years on the staff of the International Council of Religious Education.

* * *

Suggest Evangelistic Emphasis

The Presbyterian Church, U.S.A., will seek 1,000,000 members in the next three years if the program of its committee on evangelism is adopted when the General Assembly meets at Atlantic City in May. The program, which would triple the denomination's present rate of growth, recommends training 100,000 personal workers, setting up preaching missions and establishing new churches and Sunday schools. To enlist young women in industry, business and the professions in the active work of the church, Edith Brookmiller of this city has been made assistant to the secretary of women's work in the denomination's Board of Christian Education, which has its offices here. In an effort to offset the trivial programs of many organized women's groups in churches, she will prepare study materials on UNO, missions and interfaith and interracial problems.

* * *

Expand Mental Hygiene Program of C.P.S.

The Civilian Public Service hygiene program has been enlarged into the National Mental Health Program, a non-partisan organization through which all persons, whatever their race or creed or political conviction, can express their concern for the living conditions and treatment of mental patients in institutions. The staff now numbers some 25 persons. The organization's magazine, the *Attendant*, which is to be renamed the *Psychiatric Aid*, has a circulation of 7,000. The program will include formation of a legal department and preparation of pamphlets and training manuals.

* * *

And So Forth

Paul Scherer of Union Theological Seminary addressed a recent luncheon conference sponsored by the city federation of churches. He spoke on "Preaching in an Age of Transition."

Walter W. Rankin of Cleveland has been appointed manager of the publicity department of the Presbyterian Church, U.S.A., succeeding Paul P. Faris, who has retired.

Eugene M. Austin leaves the pastorate of Tioga Baptist Church, adjoining Temple University Medical School, for Baptist Temple, Charleston, W. Va.

Representatives of management, labor and the churches spoke on the current labor-management controversy at an open session of the social service commission of the Philadelphia Methodist conference.

B. L. Scott of Bryn Mawr, president of the Pennsylvania Baptist convention, was elected president of the state anti-saloon league at its annual meeting in Lancaster.

Dr. Anna Brinton was recently appointed Quaker commissioner to the Orient. She will return to Pendle Hill, of which she is co-director, in time for the June 30-July 29 session.

E. Mowbray Tate, formerly president of Bangkok College, Siam, has been made acting pastor and professor of religion at Lafayette College at Easton.

CHARLES DANIEL BRODHEAD.

Britain Argues On Evangelism

'Toward the Conversion of England' Continues to Stir Discussion—National Theater Projected

LONDON, Feb. 5.—The important document, *Toward the Conversion of England,* released by the Church of England Assembly in November, continues to receive attention from all sides. The British Council of Churches considered it this month. The *Times* published a valuable editorial on the subject which has stimulated considerable public discussion, and a number of "letters to the editor" based upon it have appeared. Many of them point out that the conversion of England cannot be the work of any single denomination. A modernist pastor, T. Wigley, puts the question, "Conversion to what?" He demands, from the modernist point of view, a conversion to a religion which is "the natural expression of the here and now" as distinguished from "the traditional belief in a faith once for all delivered at some moment in the past." He protests against the description of humanism in the conversion document as "the age-long lie."

* * *

Point Out Need for Lay Preparation

One critic of *Toward the Conversion of England* thinks there may be more harm than good if laymen take upon themselves without due training the task of evangelism; he suggests methods which might give the necessary preparation. He is answered by the dean of Durham, who, after admitting that instruction should be given those who would teach Christian doctrine, points out that the best Christian instruction is that offered by the example of Christian lives, and that all laymen should be ready to provide that "good news." All the comments reveal a distrust of stunts as methods of evangelization.

* * *

Defends Record of Parish Priest

It is only fair that the ordinary parish priest should make his reply to some of the charges leveled against him in *Toward the Conversion of England*—for example: "How few of the clergy have been used by God to bring a soul to new birth! . . . Great numbers of priests do not know how to pray. . . . The standard of preaching throughout the church is despicably low." In the *Church Times,* H. P. Greaves takes up his pen in defense of the parish priest. He charges that the commission which prepared the report "set out to find weak spots, and having found them, to indulge in hyperbole. It made its net so wide and the meshes so small that few escape." Here are some of his suggestions: (1) Bishops must regain the confidence of the parochial clergy. All bishops might well give the next three or four years to establishing personal contacts with their clergy. (2) Clergymen need rest and opportunity to recover their physical, mental and spiritual powers after the strain of the past six years. Is it the fault of a man who has had to carry on the work of two or three, he asks, if his life of devotional prayer has suffered? (3) The spirit of love must rule all plans for evangelism. "It will not only be the parish priest who will have to give an account of his stewardship," he writes; "even bishops and deans will be included, to say nothing of the laity who also have a charge from God to be missioners. . . . The parish priest has a right to expect that he too will be ruled in love by his bishop, and that he will receive loving support from his parishioners."

* * *

National Theater Is Assured

It seems a very long time since the scheme for a national theater was first put before a somewhat lethargic public. G. K. Chesterton, then in his youth, made sport of some of the promoters:

"They stuck like limpets to the spot,
Lest they forgot, lest they forgot."

Now the hopes of many are to be fulfilled by the merging of the Shakespeare Memorial National Theater committee and the Old Vic theater. The site owned by the committee in South Kensington, London, has been exchanged for a larger one on the Surrey side of the Thames close to the river. The committee has put £80,000 at the disposal of the new joint council. The Old Vic has been one of the institutions of which London is justly proud; there are Londoners, many of them from the very poor, who have seen practically all the plays of Shakespeare at that theater. The new theater will be under the guidance of Harley Granville Barker. To perform the plays, there will be available the Old Vic theater company, worthy to play in what the *Spectator* says might easily become "the finest theater in the world."

* * *

Emmanuel, Cambridge, Has New Minister

There are some churches which have an importance because of their distinctive missions. Such a one is the two-and-a-half-century-old Emmanuel Congregational Church in Cambridge, which has served not only the residents of Cambridge but also the passing generations of students in the university. Last Sunday morning the church at Buckhurst Hill, of which I was once the minister and am now a member, heard at the close of the service that its minister, John Murray, has accepted an invitation to become pastor of Emmanuel. Mr. Murray came to us in the darkest days of the war; this was his first church, and richly has he commended his ministry to us, undeterred and unwearying in his service, preaching a living faith with a rare gift of exposition. He will enter into a noted succession of ministers, the last three of whom, Dr. Forsyth, Dr. Selbie and Henry Carver, all later became chairmen of the Congregational Union.

* * *

And So Forth

The amendment for the rejection of the bill for nationalizing the coal industry was defeated in Parliament last week by 359 to 182 votes. There are no signs of any turning against the government since the election; in a recent by-election in Preston, Labor retained its seat by an increased majority.

Among the problems left by the war is the housing of undergraduates. Some Oxford colleges expect to have at least 50 per

Audible Beauty

WITH SPIRITUAL APPEAL, THAT PROMOTES CHURCH GROWTH—

CARILLONIC BELLS

Churches everywhere are discovering "Acres of Diamonds" in unused towers by installing Schulmerich Carillonic Bells. The church's message in music, projected through these clear, brilliant electronic bells reach out and touch the souls of men in the whole community. Young people are inspired to think of spiritual things. *As the presence of the church is made known, the message of the church is taken to the home.*

A development of electronic science, Carillonic Bells are compact, moderate in cost, yet they produce far sweeter, more powerful musical tones than ponderous, old-style bells or chimes. Carillonic Bells express with glorious beauty, the ecclesiastical music of every denomination with a fidelity and economy never known before. Write for our attractive brochure "The Sweetest Music Ever Tolled"—read the enthusiastic praise Carillonic Bells are meriting everywhere.

WRITE FOR THIS BROCHURE TODAY
Address Dept. CC-1

Schulmerich ELECTRONICS, INC.

CARILLONIC BELLS • TOWER MUSIC SYSTEMS • ACOUSTIC CORRECTION UNITS • SOUND DISTRIBUTION SYSTEMS • CHURCH HEARING AIDS

SELLERSVILLE, PA.

cent more students than before the war. Of the 230 students already in residence in one college, 130 to 140 are ex-service men.

EDWARD SHILLITO.

Ohio Disciples Protest Military Training

At a meeting in Dayton, Ohio, Jan. 15, the commission on Christian education of the Disciples of Christ in Ohio drew up a series of resolutions setting forth reasons for the council's opposition to universal military training. The council represents 500 churches with more than 120,000 members.

Announcing

The Rural Churchman

a religious news weekly for the Christian Layman and Pastor of the Town and Country Church.

To begin Publication March 7, 1946

CHARTER SUBSCRIPTION $1 PER YEAR.

Published Weekly By

THE RURAL CHURCHMAN

STATE COLLEGE, PENNSYLVANIA

Say City Workers Cannot Negotiate

Richmond Municipal Employees Told There Is Now No Provision by State for Collective Bargaining

RICHMOND, VA., Feb. 11.—Labor and management confront a new problem in Richmond. City employees approached Mayor Herbert for a conference on collective bargaining. According to reports the mayor refused to negotiate with them, whereupon they published an appeal to their fellow citizens setting forth their plea for higher wages and presented to the mayor a petition said to have more than 6,000 signatures. The city employees' union is a unit of the State, County and Municipal Workers of America (C.I.O.). The union claims as members more than 90 per cent of the workers in the gas and water bureaus of the utilities department, and in the street cleaning, parks and recreation bureaus. The petition to the mayor included a demand for a 10 per cent "war bonus," a general pay increase of 30 per cent and pay at the rate of time and a half for hours in excess of 40 per week.

* * *

Deny City's Power To Act

The following letter from City Attorney Horace H. Edwards reveals a peculiar difficulty: "Dear Mayor Herbert: An examination of the authorities . . . discloses that it has been held that in the absence of expressed authorization from the state, cities cannot enter into binding agreements with labor unions or associations of city employees which attempt to fix wages, hours of employment, limitation on the right to employ or discharge or other matters of a cognate nature usually found in collective bargaining agreements between private employers and labor unions. There is no provision in the general laws of Virginia nor in our city charter authorizing collective bargaining agreements between the city and its employees. Therefore I am of the opinion that the administrative officers and the city council are without power to enter into such contracts on behalf of the city."

Meanwhile in the state senate the general laws committee is wrestling with the Moffett-Norris joint resolution declaring the unionization of governmental employees in Virginia to be contrary to public policy. A mass meeting of union officials and members was held yesterday to protest legislative action which would make state, county and city or town employees who participate in any strike, work stoppage or walkout forever ineligible for re-employment in any branch of state or local government.

* * *

Seek Solution for Housing Shortage

Steps were taken recently toward easing the acute housing shortage here. Architect Carl A. Stone of the FHA and navy officers inspected the local naval training station with a view to converting the buildings into emergency apartments. Meanwhile the chamber of commerce's survey committee called on homes in 40 blocks to find needed rooms to rent. At the University of Richmond, Dean Raymond Pinchbeck's office has compiled a file of rooms to supplement the facilities of dormitories and fraternity houses. The dean estimates that at least 200 new men, mostly veterans of World War II, will enter the second term at the university.

* * *

Form Temperance Council

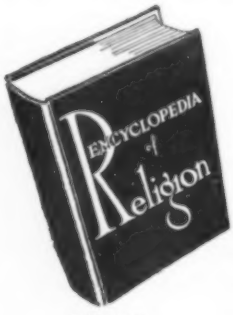
The Virginia Methodist conference, the Virginia Baptist association and the Church of the Brethren have created a united temperance council. Officers are Howard H. Hughes, Methodist pastor of Portsmouth, president; M. Jackson White, pastor of Woodland Heights Baptist Church, Richmond, vice-president; and R. A. White, pastor of Fairmount Methodist Church, secretary. This organization has no relation to the former Anti-Saloon League or to the W.C.T.U. Members of the general assembly are showing anxiety about the movement because they fear it may mean a fight on the A.B.C. liquor system, from which the state receives its richest revenue. Governor Darden in his farewell message warned the legislators against counting too heavily upon continued large revenues from the liquor system. "The monopoly system will be repudiated ultimately," he said, "if we are unwilling to prevent the illegal manufacture and sale of spirits."

* * *

And So Forth

Churches in the Southern Baptist Convention gave $584,794 more to foreign mis-

ENCYCLOPEDIA of RELIGION



Edited by
VERGILIUS FERM, Ph.D.
President, American Theological Society
(1944-45)

190 AUTHORITIES
•
OVER ONE MILLION WORDS
•
864 PAGES
•
$10

- "Truly Great" . . . N. Y. Times
- "Indispensable" . . . Philadelphia Inquirer
- "A Must" . . . Milwaukee Journal
- "Factual" . . . World Outlook
- "Perfectly Fascinating" . . . Miami Herald
- "Monument of Scholarship" . . . Syracuse Post-Standard

So Extraordinary—We Let the Critics Tell Its Story . . .

"A truly great achievement. Here, at last, we have factual information about faiths, ceremonies and institutions — not forgetting personalities—comprehensively collected, compressed to essentials and, above all, stated objectively."—*N. Y. Times*

"An indispensable book for libraries, colleges, ministers, teachers, and for homes where conversations turn frequently to questions of religious faith and practices."—*Philadelphia Enquirer*

"Convenient in size, up to date, supplied with complete cross-references and a must for those who are interested in religion."
Milwaukee Journal

"There is every prospect that this will be a volume too frequently used to be allowed ever to get far out of reach."
The Christian Century

Mail This Coupon to Your Bookseller or to

PHILOSOPHICAL LIBRARY, PUBLISHERS
Dept. 63, 15 E. 40th St., New York 16, N. Y.

Please send me "Encyclopedia of Religion," for which I enclose $10

NAME.....
STREET.....
CITY.....STATE.....

sions during 1945 than in any previous year, with total receipts reaching a record high of $3,592,001. Two Richmonders were elected to posts by the board: Marjorie E. Moore, who becomes secretary-treasurer of the missionary education council, and Gene Newton, named as special assistant to M. Theron Rankin, executive secretary of foreign missions.

Virginia Disciples of Christ ministers met in annual retreat at Lynchburg College Feb. 4-6. They were led in their deliberations by James A. Crain of Indianapolis; Joseph M. Smith, who has just returned from prison confinement in the Philippines; and Vere Rogers of Roanoke.

Sunday school workers from 104 Baptist churches in the middle district of the Dover association met in Richmond Jan. 22 and launched a campaign designated "A Second Century with Christ."

A two-day conference of the Fellowship of Southern Churchmen will be held at the Second Presbyterian Church here March 5-6 to consider social problems of the postwar period.

Robert F. Gibson, Jr., associate professor of church history at Virginia Theological Seminary, Alexandria, has been appointed dean of the Episcopal Theological Seminary in Mexico City. Before entering the ministry, Professor Gibson was engaged in business in the Philippine Islands.

F. W. BURNHAM.

Doukhobors Unite

Canadian Religious Communities Seek Fellowship with Other Pacifists

BRILLIANT, B. C., Feb. 4.—When 51 delegates met here in December to form the Union of Doukhobors of Canada, they took notice of other religious groups which share some of the principles that have been the mainstay of the Canadian Doukhobors, religious pacifists who immigrated to this country from Russia and for the most part live in cooperative communities. They resolved to establish contacts with other anti-militarists, humanitarians and idealists in order to "offer each other a brotherly hand and unite solidly in [the] struggle against militarism and all other forms of armed violence." They appealed to all statesmen, politicians and militarists "to cease abusing atomic energy before it is too late," specifically urging scientists "to refuse to cooperate in the production of instruments of destruction until such time when atomic energy shall be applied to the benefit of man, not for his destruction."

Will Convene Annually

The new union will not concern itself with the internal affairs of individual Doukhobor groups, but will work in matters in which all are cooperatively concerned. There will be a central executive committee of seven persons, with headquarters here. A convention of delegates from the various Doukhobor communities will be held at least once a year. All Doukhobors are eligible for membership in the union, the only conditions being that they subscribe to the principles of the faith, which forbids acts of violence of whatever kind, is unalterably opposed to any form of military service, and prescribes simplicity in dress and liturgy, temperance and vegetarianism, and the practice of fraternity, equality and love. The convention reaffirmed the Doukhobor confession of faith: "We believe in and profess Jesus, Son of God. He is our only leader, savior and hope." Spiritual guidance, the Doukhobors hold, "is determined in the heart of each person separately."

Seek Contact with Russia

The convention instructed the administrators of the union to study the possibilities of establishing Russian-language schools, opening libraries and issuing Doukhobor publications. On the question of migration to the Soviet Union, the convention was unable to reach a decision. Since for so long a time no contact has been possible with Doukhobors in Russia, nothing is yet known of what attitude the Soviet government would take to such a migration, particularly in view of the Doukhobor refusal to render military service. However, because the Russian origin of the Doukhobors "evokes in them a feeling of attraction towards the Soviet Union," the administrators were instructed to make further inquiries on the matter from Douk-

seven basic books... *for only $7.75*

BASIC BELIEF, Frantz.....**$1.25**
"We could wish that thousands of youth could be persuaded to make a study of its luminous pages."

HOME BUILDERS OF TOMORROW, Warren D. Bowman.....**$1.00**
A wholesome treatment of themes of interest to young people by one who has made this field his specialty.

LET'S GO CAMPING, Peters.....**$1.25**
It is time to begin planning for next summer's camping program. One reviewer says of this book: "Important as a flashlight."

THE MASTERY OF THE MASTER, Miller.....**$1.00**
"Worthy of a place in any library, it may well be circulated freely among the families of the church."

PUERTO RICO: UNSOLVED PROBLEM, Garver and Fincher.....**$1.00**
One reviewer calls this book "a real contribution toward better understanding of the chief colonial problem of the United States."

SCENES FROM THE PSALMS, Brandt.....**75c**
Pictorial and written devotional interpretations of familiar nature passages from the Psalms.

SEVENTY TIMES SEVEN, Rufus D. Bowman.....**$1.50**
An able statement of the Christian basis of peace as based on the Gospel of Matthew, Chapter 18, especially Verse 22.

Order from your bookseller or from—

BRETHREN PUBLISHING HOUSE
Dept. C, Elgin, Illinois

The news of the Christian world is brought each week to readers of The Christian Century. Its staff correspondents write from more than 40 important cities in this country, Canada, Mexico and the accessible parts of the world. This is only one of the seven major departments in this weekly magazine. To learn why thousands find it indispensable, send $1 for a 13 weeks' subscription.

THE CHRISTIAN CENTURY
407 S. Dearborn St., Chicago (5)

Name_____

Address_____

10c BUILDING YOUR MARRIAGE

PUBLIC AFFAIRS PAMPHLET NO. 113

Covers common marriage problems with which young people are faced.

Won't you, like other ministers, want to order additional copies to use in your work—to give to couples you marry and other young people in your congregation?

Send In Your Order Today Using Order Blank Below

PUBLIC AFFAIRS COMMITTEE
30 Rockefeller Plaza
New York 20, New York

Quantity Rates
25 copies $2.50
50 copies 4.25*
100 copies 8.00*
(*plus postage)

☐ Please send me ..... copies of BUILDING YOUR MARRIAGE.
☐ Enclosed find $.... ☐ Please bill me $....

Name_____
Address_____
City and State_____

CHURCH ORGANIZATIONS
Here's a New, Interesting and Profitable Way of Increasing Your Treasuries
PICTURE POST CARDS OF YOUR CHURCH
Reproduced From Your Own Photos
You will create greater interest in your Church, School, and Institutional activities with beautiful ARTVUE Picture Post Cards. ARTVUES are inexpensive—Treasured by all.
Splendid Publicity • Cash Profits
Send for Free Folder CC
ARTVUE POST CARD CO.
225 Fifth Avenue New York 10, N. Y.

HEADQUARTERS

for **CHOIR GOWNS**
PULPIT ROBES
Vestments • Hangings • Stoles
Embroideries, Etc.
NEW CATALOG on Request
NATIONAL CHURCH GOODS SUPPLY CO.
Division of
NATIONAL ACADEMIC CAP & GOWN CO.
[illegible] ARCH ST PHILADELPHIA 7, PA.

STAINED GLASS WINDOWS
WHITTEMORE ASSOC.
10 ASHBURTON PLACE
BOSTON 8, MASS.

Choir & Pulpit GOWNS
Fine materials, beautiful work, pleasingly low prices. Catalog and samples on request. State your needs and name of church.
DeMoulin Bros. & Co.
1187 South 4th St. Greenville, Ill.

MENEELY BELL CO.
22 RIVER ST.,
TROY, N. Y.
BELLS

hobor groups still existing in Russia, and also to investigate the possibility of sending aid to those groups.

W. J. KOOCHIN.

INTERNATIONAL COUNCIL

(Continued from page 276)

tian teaching is too big a load to be wished off on to the mothers.

"Religious education in the next decade must meet and overcome its chief obstacle—the disunity of the Christian church. It will either do this or stand discredited before the world. The task of redeeming human society is too great for a church split forty ways.

"Why cannot the church in its quest for unity turn to the government for a pattern not of monolithic but of federal union?" Dr. Payne asked the delegates to the annual meeting. "Federal union would enable each church to retain those features which are its distinct contribution and at the same time to surrender to a general governing body those elements of sovereignty which must be yielded in order to make united action possible."

Indicative of the growing cooperation among denominations in religious education work is the fact that the budget of the International Council has grown during the administration of Dr. Ross from $145,113 in 1935 to $439,293 which was approved for 1946. This year's figure represents an increase of more than $60,000 over 1945. Eight new departments have been added in the council during the decade and three other departments now have full-time directors in place of former half-time leadership. The council's staff has grown from nine executives and 34 office workers to 17 executives and 52 office workers during the last ten years.

GEORGE B. AHN, JR.

The Church Roll

Harry T. Morris, president of Iliff School of Theology, Denver, and a member of the board of the Federal Council of Churches and of the Methodist Board of Publication, died Feb. 14 at the age of 46.

Two members of Congress, formerly Protestants, have recently been received into the Roman Catholic Church. They are Sen. Robert F. Wagner of New York and Clare Booth Luce, congresswoman from Connecticut.

Lyman Pierson Powell, retired Episcopal clergyman and author, who was at one time president of Hobart College, Geneva, N. Y., died Feb. 10 in Morristown, N. J.

Abdel R. Wentz, president of the Lutheran Theological Seminary at Gettysburg, Pa., has been elected chairman of the American section of the Lutheran World Convention.

Liston Pope, professor at Yale Divinity School, is the new chairman of the Religious Associates of the National Citizens Committee, C.I.O.

Harriet Halsey, who established the first missionary school in the Kenya district of east Africa and headed the committee which put the native language of that district into writing, died in Syracuse, N. Y., Feb. 12. Since her return to this country from internment in France following the sinking of the Zam Zam, Miss Halsey had been lecturing on missions.

Gerald O. McCulloh, pastor of Hamline Methodist Church, St. Paul, Minn., has been appointed professor of systematic theology at Garrett Biblical Institute, Evanston, Ill.

William H. Hudnut, Jr., has resigned as pastor of First Presbyterian Church, Springfield, Ill., and president of the local Good Government league, to accept the pastorate of Third Presbyterian Church, Rochester, N. Y.

For Overseas Relief

The following contributions, which will be equally divided between World Council Service for relief work under church auspices in Europe and the Church Committee for Relief in Asia, have been received:

Dr. A. C. Hilding, Duluth, Minn	$ 500.00
Mrs. Ada A. Lay, Buffalo, N. Y.	10.00
In memory of the wife of Heber C. Snell, Logan, Utah	500.00
Mr. and Mrs. H. G. Langley, Wausa, Neb.	50.00
Collection, 91st Inf. Training Battalion, Camp Roberts, Calif.	22.17
Ivis Mumford, River Rouge, Mich.	10.00
Neighborhood Club, Florence, S. C.	5.00
Marie Finger, Galesburg, Ill.	10.00
H. B. Lyman family and Mrs. J. G. Barton, Keldron, S. D.	20.00
Offering of Union Thanksgiving Service, Escalon, Calif.	43.27
Methodist Churches, Graham, Ky.	25.00
Russell Patterson, Iowa City, Iowa	3.00
Joshua Roberts, Tawas City, Mich.	10.00
Nana Rapp, Tawas City, Mich.	1.00
Women's Society of Christian Service, Methodist Church, West Austintown, Ohio	5.00
	$1,215.44
Previously acknowledged	5,718.09

Current Feature Films

Prepared by Independent Filmscores
M-Mature. Y-Younger. C-Children.

Because of Him (Univ.) Deanna Durbin, Chas. Laughton, Franchot Tone. *Comedy.* Waitress successfully employs fraud, blackmail to win leading part in play. Laughton excellent in burlesque of matinee idol, but rest of performance is uninspired. Story *illogical*, unethical; setting for too few songs extremely silly. M, Y

Black Market Babies (Mono.) *Melodrama.* Exposé of adoption racket as pursued by gangster, liquor-ruined doctor, unscrupulous lawyer. Film is done in *good taste* despite emphasis in advertising on the sensational; rather amateurish production. M, Y

Strange Confession (Univ.) *Melodrama.* Having decapitated his employer, a drug manufacturer, brilliant chemist recounts steps which led to deed—how his discoveries had been exploited by victim to hoodwink public. Lack of suspense, disconnected narrative, unmotivated horror of ending make *mediocre* what might have been effective drama. M

Swing Parade of 1946 (Mono.) *Musical.* Prolonged night club show, interspersed with slapstick by "Three Stooges." Unrelieved *boredom.*

Why Girls Leave Home (Producers) *Melodrama.* Girl's ambition to become night club singer involves her in gambling racket, assorted murders. *Sordid* fare.

BEST CURRENT FILMS

For Family: Anchors Aweigh, Bells of St. Mary's, Captain Eddie, National Velvet, Our Vines Have Tender Grapes, State Fair, TVA, What Next, Corporal Hargrove?

For Mature Audience: A Bell for Adano, The Great John L., The House on 92nd Street, The Last Chance, The Life and Death of Colonel Blimp, The Lost Weekend, A Medal for Benny, Music for Millions, Pride of the Marines, Rhapsody in Blue, The Silver Fleet, A Song to Remember, The Southerner, The Story of G. I. Joe, They Were Expendable, The True Glory, Valley of Decision. 2-27-46

'Here is no message for those at ease in Zion; but neither is it the message of the fearful.... There is no hope for the world unless the church rises with faith and vigor to the level of attempting the impossible.' So says SOCIAL PROGRESS of Walter W. Van Kirk's new book—

A Christian Global Strategy

"This book will add immeasurably to the esteem in which the author is held by the public," continues *Social Progress*. "It will also add greatly to the stature of leadership which the Christian church brings to today's world. It is not too much to say that here is the Christian church at its best. . . .

"With high imagination, prophetic passion and strong resolve, the author points to what the church must do if it is to release itself from its self-imposed shackles. . . .

"This book cannot be too strongly recommended to the ministers of our churches, and to its laymen and laywomen as well, who want to be challenged by a call to greatness in this day of spiritual crisis."

From Other Reviewers

"The hour of magnificent opportunity is at hand. Will the churches, under the guidance and power of the Holy Spirit, 'act in the living present'? . . . Seldom does there appear a book of such range and power as this of Dr. Van Kirk's." *United Presbyterian*

"Today, one world in which undreamed of possibilities of power are presaged by the release of atomic energy, demands a unified church for the proclamation of Christ's gospel of brotherhood, the only basis for an enduring peace. Dr. Van Kirk's book presents the absolute necessity for such unification and points the way to its realization." *Christian-Evangelist*

"The book is well timed. It provides a prophetic and pertinent message at a time of decision, before the post-war pattern of church programs and relationships has become fixed." *Federal Council Bulletin*

"Pleading for world-minded thinking and planning, Dr. Van Kirk recommends a world board of Christian strategy made up of representatives of all racial and Christian groups which would channel the manpower and money of united missionary enterprises wherever they were most needed." *Cincinnati Enquirer*

"A tremendous challenge to American Christians. . . . The future is a race between the Haushofer strategists of blood and iron and the global strategists of the New Testament gospel. It is for Christians to say by whom and for what purpose this race is to be won." *Christian Observer.* **$2.00**

Philosophical Heritage of the Christian Faith: Harold A. Bosley

"The minister or layman who would like to know how the great philosophers have helped to shape the course of Christian thought will find here exactly the kind of survey that he needs. From the outset, as Dr. Bosley makes clear, philosophy has come to the support of Christian faith." *Religious Book Club* $2.00

Christ the Lord: John Knox

"In trying to *explain* the real meaning of Jesus, the early church did something more important than explaining it—it succeeded in *conveying* it." This is the theme of Dr. Knox's new book on Jesus and the New Testament thought about him—a worthy successor to his earlier volume, *The Man Christ Jesus.* $1.75

I Beheld His Glory!

'Cornelius the Centurion' NEWSMAN OF GALILEE

"Nothing has been done to popularize or sensationalize the story of Holy Week. It has simply been told from one observer's viewpoint by an experienced writer who has a fine sense of values and a deeply religious feeling for the story which keep him from anything trite or trivial." *The Lutheran* $1.00

Greater Good Neighbor Policy:

Wade Crawford Barclay

"Basing his arguments on facts, statistics and documents, Dr. Barclay appeals for a larger perspective and a wider program. He appeals to all persons of good will and truly catholic spirit' to cooperate for the good of South America." *United Church Observer* $2.50

This Is Judaism

F. M. Isserman. "With a logic that is compelling, the book establishes Judaism as a prophetic world faith. . . . Nothing will go further in removing misunderstanding of Judaism than this wise and friendly discourse." *Common Ground* $2.50

Every Day a Prayer

M. H. Bro. "If one is looking for something 'different' in the field of devotions, this is it. Mrs. Bro has a refreshing style that catches one's interest." *American Friend* $1.50

The Shepherdess

A. W. Hewitt. "A classic in its field. For many years to come, the mistress of the parsonage will go to this volume for wise counseling." $1.75

300 Favorite Poems

T. C. Clark. "This little collection of favorites, old and new, is for anyone who likes to read poetry for personal pleasure. Not highbrow, but discerning." *The Lutheran* $1.00

Willett, Clark & Co., 37 W. Van Buren St., Chicago 5 **AT YOUR BOOKSTORE**

The Practice of Religion

By Frederick C. Grant

Here is a convincing appeal to all men to return to the practice of religion. It offers help and guidance in the long, slow process of becoming a practicing Christian. $2.50

The Incarnation of the Word of God

By St. Athanasius

An excellent translation of the fourth-century treatise of St. Athanasius which sets forth the positive content of the Christian faith. There is a characteristically pungent introduction by C. S. Lewis. $1.50

THE GREAT DIVORCE

By C. S. Lewis

It is not generally known, writes C. S. Lewis, that from Hell you can take a day excursion (by bus) to the borders of Heaven. In this book the author finds himself on one of these trips and learns, to his astonishment, that the damned are under no obligation to return to Hell. Why most of them prefer not to remain in Heaven becomes plain as you read. The symbolism, in which the very grass of Heaven while soft to the feet of the blessed Spirits, is hard as iron to those of the damned Ghosts, suggests the impossibility that souls who have embraced illusion can enjoy the world of Reality. $1.50

THE LANCE OF LONGINUS

By Prince Hubertus zu Loewenstein

The story of a loyal Roman soldier is the foreground of this novel about the time of Christ's trial and crucifixion. The soldier witnesses the triumphal entry into Jerusalem, the betrayal in the Garden, the trial, and the crucifixion. He dreads the divinity of the Son of Man, but is moved to see the light when he looks into the face on the cross. It is a deeply moving portrayal of the final triumph of Christ. $2.00

The Faith of a Protestant

By W. Burnet Easton, Jr.

A modern, liberal Protestant explains the Christian beliefs which we have inherited from the New Testament and the Reformation, and shows how they apply to everyday life. $1.50

Whom Thou Seekest

Anonymous

A series of meditations upon God as the object of knowledge and love, the book is characterized by an intensity of feeling and sincerity of expression found only in those whose search for God is an agonizing—but rewarding—experience. $2.00

At your bookstore

The MACMILLAN COMPANY 60 Fifth Avenue New York 11

uary 27, 1946

ewis, that
(by bus)
he author
earns, to
under no
of them
plain as
ery grass
e blessed
damned
ouls who
world of
$1.50

nt

on, Jr.

the Christian
he New Testa-
ow they apply
$1.50

u

the object of
cterized by an
pression found
n agonizing—
$2.00

York 11